THE LIFE AND DEATH OF Mr BADMAN.

To be a Bad-man must be bad,
To die a Bad-man is most sad;
Would Bad-men would consider this,
Least they fall short of lasting Bliss.

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THE LIFE and DEATH OF Mr. *BADMAN*,

PRESENTED

To the WORLD in a

FAMILIAR

DIALOGUE

BETWEEN

Mr. *WISEMAN*,

AND

Mr. *ATTENTIVE*.

By JOHN *BUNIAN*, Author of the *Pilgrims Progress*, First and Second Parts.

Note, That the Third Part, suggested to be John Bunian's, *is an Impostor.*

The Third Edition with Addition of Cuts.

LONDON,

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THE AUTHOR TO THE READER.

Courteous Reader,

AS I was considering with my self, what I had written concerning the Pro-gress *of the* Pilgrim *from this* orld *to Glory; and how it had been acceptable* many *in this Nation: It came again into my* ind *to write, as then, of him that was going* Heaven, *so now, of the Life and Death of* e Ungodly, *and of their travel from this* rld *to* Hell. *The which if this I have* e, *and have put it, as then first, under the* me *and Title of Mr.* Badman, *a Name* ry *proper for such a Subject: I have also put into the form of a Dialogue, that I might* ith *more ease to my self, and pleasure to* e Reader, *perform he Work.*

And although, as I said, I have put it rth *in this method, yet have I as little as* y be, *gone out of the road of mine own observa-*ion *of things. Yea, I think I may truly* that *to the best of my remembrance, all* things *that here I discourse of, I mean as*

to matter of fact, have been acted upon the [illegible]
of this World, even many times before mine eye

Here therefore, courteous Reader, I pre[sent]
thee with the Life and Death of Mr. Badm[an]
indeed: Yea, I do trace him in his L[ife]
from his Childhood to his Death; that t[hou]
mayest, as in a Glass, behold with thine [own]
eyes, the steps that take hold of Hell; and [that]
discern, while thou art reading of Mr. Badma[n]
Death, whether thou thy self art treading [in]
his path thereto.

And let me entreat thee to forbear Qui[pping]
ing and Mocking, for that I say Mr. Badm[an]
is dead; but rather gravely enquire concern[ing]
thy self by the Word, whether thou art on[e of]
his Lineage or no: For Mr. Badman *has*
many of his Relations behind him; yea, the
World is overspread with his Kindred. True,
of his Relations, as he, are gone to their place,
long home, but thousands of thousands are left
kind; as Brothers, Sisters, Cousens, Nephews,
sides innumerable of his Friends and Associat[es]
I may say, and yet speak nothing but
much truth in so saying, that there is scarce
Fellowship, a Community, or Fraternity of
in the World, but some of Mr. Badmans Re[la]
tions are there: yea rarely can we find a Fam[ily]
or Houshold in a Town, where he has not
behind him either Brother, Nephew or Friend.

The Butt *therefore, that at this time I sh*[oot]
at, is wide; and 'twill be as impossible
this Book to go into several Families, and not
arrest some, as for the Kings Messenger
into an House full of Traitors, and finde
but honest Men there.

I cannot but think that this shot will

many, since our Fields are so full of this *me; but how many it will* kill *to Mr.* Bad*ns course, and make* alive *to the* Pilgrims *ogress, that is not in me to determine; this et is with the Lord our God only, and he e knows to whom he will bless it to so good d so Blessed an end. However, I have put to the Pan, and doubt not but the report ll quickly be heard.*

I told you before, that Mr Badman *had many of his Friends and Relations behind , but if I survive them (as that's a great stion to me) I may also write of their lives: wever, whether my life be longer or shorter, is my Prayer at present, that God will stir Witnesses against them, that may either vert or confound them; for wherever they , and roll in their wickedness, they are the and Plague of that Countrey.*

England *shakes and totters already by rea- of the burden that Mr.* Badman *and his ends have wickedly laid upon it: Yea our rth reels and staggereth to and fro like a Drun- d, the transgression thereof is heavy upon it.*

Courteous Reader, I will treat thee now, even the Door and Threshold of this House, but with this Intelligence, that Mr. Badman *dead within. Be pleased therefore (if thy sure will serve thee) to enter in, and behold I say state in which he is laid, betwixt his ath-bed and the Grave. He is not buried as , nor doth he stink, as is designed he shall, re he lies down in oblivion.*

Now as others have had their Funerals solemnized, according to their Greatness and Grandeur in the World, so likewise Mr. Bad-

man (*forasmuch as he deserveth not to go down to his grave with silence*) *has his Funeral state according to his deserts.*

Four things are usual at great Mens Funerals, which we will take leave, and I hope without offence, to allude to, in the Funerals of Mr. Badman.

First, They are sometimes, when dead, presented to their Friends, by their complexion wrought Images, as lively as by cunning Mens Hands they can be; that the remembrance of them may be renewed to their Survivors, the remembrance of them and their deeds: And this I have endeavoured to answer in my Discourse of Mr. Badman; *and therefore I have drawn him forth in his features and actions from his Childhood to his grey Hairs. Here therefore thou hast him lively set forth as in* Cuts; *both as to the minority, flower, and saviority of his Age, together with those actions of his life, that he was most capable of doing in, and under those present circumstances of time, place, strength; and the opportunities that did attend him in these.*

Secondly, There is also usual at great Mens Funerals, those Badges and Scutcheons of their honour, that they have received from their Ancestors, or have been thought worthy of for the deeds and exploits they have done in their life: And here Mr. Badman *has his, but such as vary from all Men of worth, but so much the more agreeing with the merit of his doings. They all have descended in state, he only in an abominable branch. His deserts are the effects of sin, and therefore the Scutcheons of honour that he has, are only that he died with*

nour, and at his end became a Fool. Thou shalt not be joined with them in burial.— The seed of evil doers shall never be renowned.

The Funeral pomp therefore of Mr. Badman, *is to wear upon his Hearse the Badges of a dishonourable and wicked life; since his Bones are full of the Sins of his Youth, which shall lie down, as* Job *says, in the dust with him: now is it fit that any should be his Attendants, now at his death, but such as with him conspired against their own Souls in their life; Persons whose Transgressions have made them infamous to all that have or shall know what they have done.*

Some notice therefore I have also here in this little Discourse given the Reader, of them who were his Confederates in his Life, and Attendants at his Death; with a hint, either of some high Villany committed by them, as also of those Judgments that have overtaken and fallen upon them from the just and revenging hand of God. All which are things either fully known by me, as being eye and ear-witness thereto, or that I have received from such hands, whose relation as to this I am bound to believe. And that the Reader may know them from other things and passages herein contained, I have pointed at them in the Margent, as with a Finger thus:

Thirdly, The Funerals of Persons of Quality have been solemnized with some suitable Sermon at the time and place of their Burial; but that I am not come to as yet, having got no further than to Mr. Badman's *Death: but for as much as he must be buried, after he hath stunk out his time before his beholders, I doubt not but some such that we read of appointed*

to be at the burial of Gog, *will do this work in my stead; such as shall leave him neither skin nor bone above ground, but shall set a sign by it till the buriers have buried it in the Valley of* Hamon gog, *Ezek.* 39.

Fourthly, At Funerals there does use to be Mourning and lamentation, but here also Mr. Badman *differs from others; his Familiars cannot lament his departure, for they have not sense to his damnable state; they rather ring him, and sing him to Hell in the sleep of death, in which he goes thither. Good Men count him no loss to the World, his place can well be without him, his loss is only his now, and 'tis too late for him to recover that dammage or loss by a Sea of bloody tears, could he shed them. Yea, God has said, he will laugh at his destruction, who then shall lament for him, saying, Ah! my Brother, He was but a stinking Weed in his life; nor was he better at all in his death: such may well be thrown over the wall without sorrow, when once God has plucked them up by the roots in his wrath.*

Reader, If thou art of the race, linage, stock or fraternity of Mr. Badman, *I tell thee before thou readest this Book, thou wilt neither like the Author, nor it, because he hath writ of Mr.* Badman *as he has. For he that condemneth the wicked that die so, passeth also the sentence upon the wicked that live. I therefore expect neither credit of, nor countenance from thee, for this Narration of thy kinsmans life.*

For thy old love to thy Friend, his ways, things, &c. will stir up in the enmity rather in thy very heart, against me. I shall therefore

fore incline to think of thee, that thou wilt rent, burn, or throw it away in contempt: yea and wish also, that for writing so notorious a truth, some mischief may befall me. I look also to be loaded by the with disdain, scorn and contempt; yea that thou shouldest railingly and vilifyingly say, I lye, and am a bespatterer of honest Mens lives and deaths. For Mr. Badman, when himself was alive, could not abide to be counted a Knave (though his actions told all that went by, that indeed he was such an one:) How then should his brethren, that survive him, and that tread in his very steps, approve of the sentence that by this Book is pronounced against him? Will they not rather imitate Corah, Dathan, and Abiram's friends, even rail at me for condemning him, as they did at Moses for doing execution.

I know 'tis ill puddling in the Cockatrices den, and that they run hazards that hunt the Wild-Boar. The man also that writeth Mr. Badmans life, had need be fenced withe a Coat of Mail, and with the Staff of a Spear, for that his surviving friends will know what he doth: but I have adventured to do it, and to lay, at this time, at the hole of these Asps; if they bite, they bite; if they sting they sting. Christ sends his Lambs in the midst of Wolves, not to do like them, but to suffer by them for bearing plain testimony against their bad deeds: But had one not need to walk with a Guard, and to have a Sentinel stand at ones door for his? Verily, the flesh would be glad of such help; yea, a spiritual Man, could he tell how to get it. Acts 23. But I am stript naked of these, and yet am commanded to be faithful in

in my Service for Christ. Well then, I have spoken what I have spoken, and now come on me what will, Job 13. 13. *True, the Text says,* Rebuke a scorner and he will hate thee; *and that,* He that reproveth a wicked Man, getteth himself a Blot and Shame; *but what then?* Open rebuke is better than secret love; *and he that receives it, shall find it so afterwards.*

So then, wether Mr. Badmans *friends shall rage or laugh at what I have writ, I know that the better end of the staffe is mine. My endeavour is to stop an hellish Course of Life, and to save a Soul from death,* (Jam. 5.) *and if for so doing, I meet with envy from them, from whom in reason I should have thanks, I must remember the man in the dream that cut his way through his armed enemies, and so got into the beauteous Palace; I must, I say, remember him, and do my self likewise.*

Yet four things I will propound to the consideration of Mr. Badmans *friends, before I turn my back upon them.*

1. *Suppose that there be an Hell in very deed, not that I do question it, any more than I do whether there be a Sun to shine; but I suppose it for argument sake, with Mr.* Badmans *friends; I say, suppose there be an Hell, and that too, such an one as the Scripture speaks of, one at the remotest distance from God and Life eternall, one where the Worme of a guilty Conscience never dyes, and where the fire of the Wrath of God is not quenched.*

Suppose, I say, that there is such an Hell prepared of God (as there is indeed) for the body and soul of the ungodly World after this life,

...t, to be tormented in: I say, do but with thy ...f suppose it, and then tell me, Is it not pre... ...red for thee thou being a wicked man? ...r thy conscience speak, I say, is it not pre... ...red for thee, thou being an ungodly man? ...nd dost thou think, wast thou there now, that ...ou art able to wrestle with the Judgment of ...od? Why then do the fallen Angels tremble ...ere? thy hands cannot be strong, nor can ...y heart indure, in that day when God shall ...eal with thee: Ezek. 22. 14.

2. Suppose that some one that is now a soul ...n Hell for sin, was permitted to come hither ...gain to dwell; and that they had a grant ...lso, that upon amendment of life, next time ...ey dye, to change that place for Heaven and ...lory; what sayest thou, O wicked man? would ...uch an one (thinkest thou) run again into ...he same course of life as before, and venture ...he damnation that for sin he had already been ...in? Would he choose again to lead that cursed ...life that afresh would kindle the flames of ...Hell upon him, and that would bind him up ...under the heavy wrath of God? O! he would ...not, he would not; the sixteenth of Luke in... ...timates it: yea Reason it self, awake, would ...abhor it, and tremble at such a thought.

3. Suppose again, that thou that livest ...and rollest in thy sin, and that as yet hast ...known nothing but the pleasure thereof, shouldst ...be by an Angel conveyed to some place where ...with convenience, from thence thou mightest ...have a view of Heaven and Hell; of the ...joyes of the one, and the torments of the other; ...I say, suppose that from thence thou mightest ...have such a view thereof, as would convince ...thy

thy reason. that both Heaven and Hell, and such realities as by the Word they are declared to be; wouldest thou (thinkest thou) when brought to thy home again, chuse to take thy former Life, to wit, to return to thy folly again? No; if belief of what thou sawest remained with thee, thou wouldest eat Fire and Brimstone first.

4. *I will propound again. Suppose that there was amongst us such a Law, (and such a Magistrate to inflict the penalty,) That for every open wickedness committed by thee, so much of thy flesh should with burning Pincers be pluck'ed from thy Bones: Wouldest thou then go on in thy open way of Lying, Swearing, Drinking and Whoring, as thou with delight doest now? Surely, surely, No: The fear of the punishment would make thee forbear; yea, would make thee tremble, even then when thy lusts were powerfull, to think what a punishment thou wast sure to sustain, so soon as the pleasure was over. But Oh! the folly, the madness, the desperate madness that is in the hearts of Mr. Badmans friends' who in despite of the threatnings of an holy and sin revenging God, and of the outcries and warnings of all good Men; yea that will in despite of the groans and torments of those that are now in Hell for sin, (Luk. 16. 24. 28.) go on in a sinfull course of life; yea, though every sin is also a step of descent, down to that infernal Cave. O how true is that saying of Solomon, The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead, &c. Eccles. 9. 3. To the dead! that is, to the dead*

in

Hell, to the damned dead; the place to which those that have dyed Bad men *are gone, and that those that live* Bad men *are like to go to, when a little more sin, like stollen waters, hath been imbibed by their sinful souls.*

That which has made me publish this Book is,

1. *For that wickedness like a flood is like to drown our English world: it begins already to be above the tops of mountains; it has almost swallowed up all; our Youth, our Middle age, Old age, and all, are almost carried away of this flood.* O *Debauchery, Debauchery, what hast thou done in* England! *Thou hast corrupted our young Men, and hast made our Old Men Masts; thou hast deflowered our Virgins, and hast made Matrons Bawds. Thou hast made our Earth to reel to and fro like a* Drunkard; *it is in danger to be removed like a Cottage, yea, it is, because transgression is so heavy upon it, like to* fall and rise no more. Isa. 24. 20. O! *that I could mourn for* England, *and for the sins that are committed therein, even while I see that without repentance, the men of Gods wrath are about to deal with us, each having his slaughtering weapon in his hand:* Ezek, 9. 1, 2.) *Well, I have* written, *and by Gods assistance shall* pray, *that this flood may abate in* England: *and could I but see the tops of the Mountains above it, I should think that these waters were abating.*

2. *It is the duty of those that can, to cry out against this deadly plague, yea, to* lift up their voice as with a Trumpet *against it; that Men may be awakened about it, flye from it, as from that which is the greatest of evils. In pull'd Angels out of Heaven, pulls Men*

down to Hell; and overthrow such Kingdo
Who that sees an House on fire, will not gi
the Allarum to them that dwell therein? W
that sees the Land invaded, will not set t
Beacons on a flame? Who that sees the D
vils, as roaring Lyons continually devouri
souls, will not make an Out-cry? But abo
all, when we see sin, sinful sin, a swallowi
up a Nation, sinking of a Nation, and brin
ing its Inhabitants to temporal, spiritual, a
eternal ruine, shall we not cry out, and cr
They are drunk, but not with Wine; th
stagger, but not with strong drink; they a
intoxicated with the deadly poyson of sin, whi
will, if its malignity be not by wholsom me
allayed, bring Soul and Body, and Estate, a
Country, and all, to ruin and destruction?

3. In and by this my Out-cry, I shal deliv
my self from the ruines of them that perish: f
a man can no more in this matter; I mean
man in my capacity, than to detest and condem
the wickedness, warn the evil doer of the Jud
ment, and fly therefrom my self. But Oh! th
I might not only deliver my self! Oh that ma
would hear, and turn at this my cry, from si
that they may be secured from the death a
Judgment that attend it.

Why I have handled the matter in this m
thod, is best known to my self: and why I ha
concealed most of the Names of the persons wh
sins or punishments I hear and there in this Bo
make relation of, is,

1. For that neither the sinner Judgment
were all alike open; the sins of some were co
cealed, and the Judgments executed for the
only in a corner. Not to say that I could n
lea

learn some of their names; for could I, I should not have made them publick, for this reason.

2. Because I would not provoke those of their Relations that survive them, I would not justly provoke them, and yet, as I think, I should should I have intailed their punishment to their sins, and both to their names, and so have turned them into the world.

3. Nor would I lay them under disgrace and contempt, which would, as I think, unavoidably have happened unto them had I withall inserted their Names.

As for those whose Names I mention, their crimes or Judgments were manifest; publick almost as any thig of that nature that happeneth to mortal men. Such therefore have published their own shame by their sin, and God, his anger, by taking of open vengeance.

As Job sayes, God has strook them as wicked men in the open sight of others, Job 34. 26. So that I cannot conceive, since their sin and Judgment was so conspicuous, that my admonishing the world thereof, should turn to their detriment: For the publishing of these things, are, so far as Relation is concerned, intended for remembrancers: That they may also bethink themselves, repent and turn to God, lest the Judgments for their sins should prove hereditary. For the God of Heaven hath threatned to visit the iniquity of the Fathers upon the children if they hate him, to the third and fourth generation, Exod. 20. 5.

Nebuchadnezzars punishment for his pride being open, (for he was for his sin, driven from his Kingly dignity, and from among men too, to eat grass like an Ox, and to company with the Beasts,)

Beasts,) Daniel *did not stick to tell* Belshazzar *his Son to his Face thereof; nor to publish it that it might be read and remembred by the generations to come. The same may be said of* Judas *and* Ananias, *&c. for their sin and punishment were known to all the dwellers at* Jerusalem, *Acts* 1. *Chap.* 5.

Nor is it a sign but of desperate impenitence and hardness of heart, when the offspring or relations of those who have fallen by open, fearful and prodigious Judgments, for their sin, shall overlook, forget, pass by, or take no notice of such high outgoings of God against them and their House. Thus Daniel *aggravates* Belshazzar's *Crime, for that he hardened his heart in pride, though he knew for that very sin and transgression, his Father was brought down from his height, and made to be a Companion for Asses.* And thou his son, O Belshazzar, *says he,* hast not humbled thy heart, though thou knewest all this, *Dan.* 5. *A home reproof indeed but* home *is most fit for an open and a continued in transgression.*

Let those then that are the Offspring or relations of such, who by their own sin, and the dreadful Judgments of God, are made to become a sign, (Deut. 16. 9, 10.) *having been swept, as dung, from off the face of the earth, beware, lest when Judgment knocks at the door, for their sins, as it did before at the door of their Progenitors, it falls also with as heavy a stroak as on them that went before them:*

them: Left, I say, they in that day, instead of finding mercy, find for their high, daring, and Judgment-affronting-sins, Judgment without mercy.

To conclude, let those that would not dye Mr. Badman's death, take heed of Mr. Badman's ways: for his ways bring to his end; Wickedness will not deliver him that is given to it; though they should cloak all with a Profession of Religion.

If it was a transgression of Old, for a Man to wear a Woman's Apparel, surely it is a transgression now for a sinner to wear a Christian Profession for a Cloak. Wolves in Sheeps Cloathing swarm in England this day: Wolves both as to Doctrine, and as to Practice too. Some Men make a Profession, I doubt, on purpose that they may twist themselves into a Trade; and thence into an Estate; yea, and if need be, into an Estate Knavishly, by the ruins of their Neighbour: let such take heed, for those that do such things have the greater damnation.

Christian, make thy Profession shine by a Conversation according to the Gospel: Or else thou wilt damnifie Religion, bring scandal to thy Brethren, and give offence to the Enemies; and 'twould be better that a Millstone was hanged about thy Neck, and that thou, as so adorned, was cast into the bottom of the Sea, than so to do.

Christian, a Profession according to the Gospel, is in these days, a rare thing: seek them

then after, put it on, and keep it without spot; and (as becomes thee) white, and clean, and thou shalt be a rare Christian.

The Prophecy of the last times is, that professing Men (for so I understand the Text) shall be, many of them, base; (2 Tim. 3.) but continue thou in the things that thou hast learned, not of wanton Men, not of Licentious Times, but of the Word and Doctrine of God, that is according to Godliness; and thou shalt walk with Christ in white.

Now God Almighty give his people Grace not to hate or malign Sinners, nor yet to choose any of their ways, but to keep themselves pure from the Blood of all Men, by speaking and doing according to that Name and those Rules that they profess to know and love; for Jesus Christs sake.

John Bunyan

THE

THE LIFE and DEATH OF Mr. *BADMAN*,

Presented to the World in a Familiar DIALOGUE

Betwixt { Mr. *WISEMAN*, And Mr. *ATTENTIVE*.

Wiseman.

GOOD morrow my good Neighbour, Mr. *Attentive*; whither are you walking so early this morning? methinks you look as if you were concerned about something more than ordinary. Have you lost any of your Cattel, or what is the matter?

Attentive. *Good Sir, Good morrow to you, I have not as yet lost ought, but yet you guess a right guess of me, for I am, as you say, concerned in my heart, but it is because of the badness of the times. And S_ _ n, as all our Neigh-*

Neighbours know, are a very observing man, pray therefore what do you think of them?

Wise. Why? I think, as you say, to wit that they are *bad times*, and *bad* they will be, until *men* are better: for they are *bad men* that make *bad times*; if men therefore would mend, so would the times. 'Tis a folly to look for good days, so long as sin is so high, and those that study its nourishment so many. God bring it down, and those that nourish it to Repentance, and then my good Neighbour, you will be concerned, not as you are now: Now you are concerned because times are so *bad*; but then you will be so, 'cause times are so *good*; Now you are concerned so as to be perplexed, but then you will be concerned so as to lift up your voice with shouting; for I dare say, could you see such days they would make you shout.

Atten. *Ay, so they would, such times I have prayed for, such times I have longed for: but I fear they'l be worse before they be better.*

Wise. Make no Conclusions, man: for he that hath the hearts of men in his hand, can change them from worse to better, and so bad times into good. God give long life to them that are good, and especially to those of them that are capable of doing him service in the world. The Ornament and Beauty of this lower World, next to God and his Wonders, are the men that spangle and shine in godliness.

Now as Mr. *Wiseman* said this, he gave a *great sigh.*

Atten.

Atten. *Amen. Amen. But why, good Sir, do you ſigh ſo deeply? is it for ought elſe than that for the which as you have perceived, I my ſelf am concerned?*

Wiſe. I am concerned with you, for the badneſs of the times; but that was not the cauſe of that ſigh, of the which, as I ſee, you take notice. I ſighed at the remembrance of the death of that man for whom the Bell tolled at our Town yeſterday.

Atten. *Why? I trow, Mr.* Goodman *your Neighbour is not dead. Indeed I did hear that he had been ſick.*

Wiſe. No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I ſhould only have been concerned for that the World had loſt a Light: but the man that I am concerned for now, was one that never was good, therefore ſuch an one who is not dead only, but damned: He died that he might die, he went from Life to Death, and then from Death to Death, from Death Natural to Death Eternal. And as he ſpake this, the Water ſtood in his Eyes.

Atten. *Indeed, to go from a death-bed to Hell is a fearful thing to think on. But good Neighbour* Wiſeman, *be pleaſed to tell me who this man was, and why you conclude him ſo miſerable in his death?*

Wiſe. Well, if you can ſtay, I will tell you who he was, and why I conclude thus concerning him.

Atten. *My leiſure will admit me to ſtay, and I am willing to hear you out. And I pray*

God

God your discourse may take hold on my heart that I may be bettered thereby. So they agreed to sit down under a tree: Then Mr. *Wiseman* proceeded as followeth.

Wise. The man that I mean, is one Mr. *Badman*; he has lived in our Town a great while, and now, as I said, he is dead. But the reason of my being so concerned at his death, is, not for that he was at all related to me, or for that any good conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died two deaths at once.

Atten. *I perceive what you mean by two deaths at once; and to speak truth, 'tis a fearful thing thus to have ground to think of any: for although the death of the ungodly and sinners is laid to heart but of few, yet to die in such a state, is more dreadful and fearful than any man can imagine. Indeed if a man had no Soul, if his state was not truly Immortal, the matter would not be so much; but for a man to be so disposed of by his Maker, as to be appointed a sensible being for ever, and for him to fall into the hands of revenging Justice that will be always, to the utmost extremity that his sin deserveth, punishing of him in the dismal dungeon of Hell, this must needs be unutterably sad, and lamentable.*

Wise. There is no Man, I think, that is sensible of the worth of one Soul, but must, when he hears of the death of unconverted Men, be stricken with sorrow and grief: because, as you said well, that Mans state is such, that he has a sensible being

eing for ever. For 'tis *ſenſe* that makes uniſhment heavy. But yet *ſenſe* is not all hat the Damned have, they have *ſenſe* and *eaſon* too; ſo then, as Senſe receiveth puiſhment with ſorrow becauſe it feels, and leeds under the ſame, ſo by Reaſon, and he exerciſe thereof, in the midſt of torment, all preſent Affliction is aggravated, nd that three manner of ways:

1. Reaſon will conſider thus with himelf; For what am I thus tormented? and will eaſily find 'tis for nothing but that aſe and filthy thing, Sin; and now will Vexation be mixed with Puniſhment, and hat will greatly heighten the Affliction.

2. Reaſon will conſider thus with himelf. How long muſt this be my ſtate? And will ſoon return to himſelf this Anwer: This muſt be my ſtate for ever and ver. Now this will greatly increaſe the orment.

3. Reaſon will conſider thus with himelf; What have I loſt more than preſent aſe and quiet by my ſins that I have committed? And will quickly return himſelf his anſwer: I have loſt Communion with God, Chriſt, Saints and Angels, and a hare in Heaven and eternal Life: And this lſo muſt needs greaten the miſery of poor lamned Souls. And this is the caſe of Mr. *Badman*.

Atten. *I feel my heart even ſhake at the houghts of coming into ſuch a ſtate. Hell! who knows that is yet alive, what the torments of Hell are? This word Hell gives a very dreadful ſound.*

Wife. Ai, ſo it does in the ears of hi that has a tender Conſcience. But if, you ſay, and that truly, the very *Name* Hell, is ſo dreadful, what is the Place ſelf, and what are the Puniſhments th are there inflicted, and that without t leaſt intermiſſion, upon the Souls of dam ed Men, for ever and ever.

Atten. *Well, but paſſing this; my leiſu will admit me to ſtay, and therefore pray t me what it is that makes you think th Mr.* Badman *is gone to Hell.*

Wife. I will tell you. But firſt do yo know which of the *Badmans* I mean?

Atten. *Why, was there more of them th one?*

Wife. O, yes, a great many, both Br thers and Sifters, and yet all of them t Children of a godly Parent, the more great deal is the pity.

Atten. *Which of them therefore was it th died?*

Wife. The eldeſt, old in years, and o in ſin; *but the ſinner that dies an hundr years old ſhall be accurſed.*

Atten. *Well, but what makes you think Is gone to Hell?*

Wife. His *wicked* life, and *fearful* deat ſpecially ſince the manner of his death w ſo correſponding with his life.

Atten. *Pray let me know the manner of h death, if your ſelf did perfectly know it.*

Wife. I was there when he died: But deſire not to ſee another ſuch man (whil I live) die in ſuch ſort as he did.

Atten. *Pray therefore let me hear it.*

Wife.

Wise. You ſay you have leiſure and can ſtay, and therefore, if you pleaſe, we will diſcourſe even orderly of him. Firſt, we will begin with his Life, and then proceed to his Death: Becauſe a relation of the firſt may the more affect you, when you ſhall hear of the ſecond.

Atten. *Did you then ſo well know his Life?*

Wise. I knew him of a Child. I was a man, when he was but a boy, and I made ſpecial obſervation of him from firſt to laſt.

Atten. *Pray then let me hear from you an account of his Life; but be as brief as you can, for I long to hear of the manner of his death.*

Wise. I will endeavor to anſwer your deſires, and firſt, I will tell you, that from a Child he was very *bad*: his very beginning was *ominous*, and preſaged that no good end, was, in likelyhood, to follow thereupon. There were ſeveral ſins that he was given to, when but a little one, that manifeſted him to be notoriouſly infected with Orginal corruption; for I dare ſay he learned none of them of his Father or Mother; nor was he admitted to go much abroad among other Children, that were vile, to learn to ſin of them: Nay contrariwiſe, if at any time he did get abroad amongſt others, he would be as the Inventer of bad words, and an example in bad actions. To them all he uſed to be, as we ſay, the Ringleader, and Maſter-ſinner from a Child.

Atten. *This was a bad Beginning indeed, and did demonſtrate that he was, as you ſay, polluted, very much polluted with* Original

Corruption. For to speak my mind freely, I confess, that it is mine opinion, that Children come polluted with sin into the World, and that oft-times the sins of their youth, especially while they are very young, are rather by vertue of Indwelling sin, then by examples that are set before them by others. Not but that they learn to sin by example too, but Example is not the root, but rather the Temptation unto wickedness. The root is sin within; for from within out of the heart of man proceedeth sin.

Original sin is the root of Actual transgressions.

Mark 7.

Wise. I am glad to hear that you are of this opinion, and to confirm what you have said by a few hints from the Word. Man in his birth is compared to an Ass (an unclean Beast) and to a wretched Infant in its blood: besides, all the first-born of old that were offered unto the Lord, were to be redeemed at the age of a month, and that was before they were sinners by imitation. The Scripture also affirmeth that by the sin of one, Judgement came upon all; and renders this reason, for that all *have* sinned: nor is that Objection worth a rush, That Christ by his death hath taken away Original Sin. First, Because it is Scripturelesse. Secondly, Because it makes them incapable of Salvation by Christ; for none but those that in their own Persons are sinners, are to have Salvation by him. Many other things might be added, but between persons so well agreed as you and I are, these may suffice at present; but when an Antagonist comes to dispute with us about this matter, then we have for him often other strong Arguments, if

Job 11. 12.
Ezek. 16.
Exod. 13. 13. Chap. 34. 20.
Rom. 5.

be an Antagoniſt worth the taking notice of.

Atten. *But, as was hinted before, he uſed to be the Ring-leading Sinner, or the Maſter of miſchief among other children; yet theſe are but Generals; pray therefore tell me in Particular which were the ſins of his Childhood.*

Wiſe. I will ſo. When he was but a Child, he was ſo addicted to * Lying, that his Parents ſcarce knew when to believe he ſpake true; yea, he would invent, tell, and ſtand to the Lyes that he invented and told, and that with ſuch an audacious face, that one might even read in his very countenance the ſymptoms of an hard and deſperate heart this way.

* *Badman addicted to Lying from a Child.*

Atten. *This was an ill beginning indeed, and argueth that he began to harden himſelf in ſin betimes. For a lye cannot be knowingly told and ſtood in, (and I perceive that this was his manner of way in Lying) but he muſt as it were force his own heart unto it. Yea, he muſt make his * heart hard, and bold to do it: Yea, he muſt be arrived to an exceeding pitch of wickedneſs thus to do, ſince all this he did againſt that good education, that before you ſeemed to hint, he had from his Father and Mother.*

* *A Lye knowingly told demonſtrates that the heart is deſperately hard.*

Wiſe. The want of good Education, as you have intimated, is many times a cauſe why Children do ſo eaſily, ſo ſoon, become bad; eſpecially when there is not only a want of that, but bad Examples enough, as, the more is the pity, there is in many Families; by vertue of which poor Children are trained up in Sin, and

nurſed therein for the Devil and Hell. But it was otherwiſe with Mr. *Badman*; for to my knowledge, this his way of Lying, was a great grief to his Parents, for their hearts were much dejected at this beginning of their Son; nor did they want Counſel and Correction from them to him, if that would have made him better. He wanted not to be told, in my hearing, and that over and over and over, *That all Lyars ſhould have their part in the Lake that burns with fire and brimſtone*; and *that whoſoever loveth and maketh a lye ſhould not have any part in the new and heavenly Jeruſalem*: But all availed nothing with him; when a fit, or an occaſion to lie, came upon him, he would invent, tell, and ſtand to his Lie (as ſteadfaſtly as if it had been the biggeſt of truths,) that he told, and that with that hardening of his heart and face, that it would be to thoſe that ſtood by, a wonder. Nay, and this he would do when under the rod of correction which is appointed by God for Parents to uſe, that thereby they might keep their Children from Hell.

The Lyers portion. Rev. 21. 8. 27. Chap. 22. 15.

Prov. 22. 15. Chap. 23. 13, 14.

Atten. *Truly it was, as I ſaid, a bad beginning, he ſerved the Devil betimes; yea he became a Nurſe to one of his* † Brats, *for a ſpirit of Lying is the Devels* Brat, * *for he is a Liar and the Father of it.*

† Joh. 8. 44. * The Devils Brat.

Wiſe. Right, he is the Father of it indeed. A Lie is begot by the Devil, as the Father, and is brought forth by the wicked heart, as the Mother: wherefore another Scripture alſo ſaith, *Why hath Satan*

Acts 5. 3, 4.

filled

filled thy heart to lye, &c. Yea, he calleth the heart that is big with a lye, an heart that hath *Conceived*, that is, by the Devil. *Why haſt thou* conceived *this thing in thy heart, thou haſt not lied unto men, but unto God*, True his lye was a lye of the higheſt nature, but every lye hath the * ſame Father and Mother as had the lye laſt ſpoken of. *For he is a liar, and the Father of it.* A lye then is the *Brat* of Hell, and it cannot † be in the heart before the perſon has committed a kind of ſpiritual Adultery with the Devil. That Soul therefore that telleth a *known* lye, has *lien* with, and conceived by lying with the Devil, the only Father of lyes. For a lye has only one Father and Mother, the Devil and the Heart. No marvel therefore if the hearts that hatch and bring forth Lyes, be ſo much of complexion with the Devil. Yea no marvel though God and Chriſt have ſo bent their Word againſt lyars: a lyar is wedded to the Devil himſelf.

* The Father and Mother of a Lie.

† Mark.

Atten. *It ſeems a marvellous thing in mine eyes, that ſince a lye is the Offspring of the Devil, and ſince a lye brings the ſoul to the very den of Devils, to wit, the dark dungeon of hell; that Men ſhould be ſo deſperately wicked as to accuſtom themſelves to ſo horrible a thing.*

Wiſe. It ſeems alſo marvellous to me, ſpecially when I obſerve for how little a matter ſome Men will ſtudy, contrive, make and tell a lye. You ſhall have ſome that will lye it over and over, and that for a penny * profit. Yea lye, and ſtand in it, although

* Some will tell a Lie for a Peny profit.

although they know that they lye: yea, you shall have some Men that will not stick to tell *lye* after *lye*, though themselves get nothing thereby; They will tell *lyes* in their ordinary discourse with their Neighbours, also their News, their Jests, and their Tales must needs be adorned with *lyes*; or else they seem to bear no good sound to the ear, nor shew much to the fancie of him to whom they are told. But alas, what will these *lyars* do, when, for their *lyes* they shall be tumbled down into *hell*, to that Devil that did beget those *lyes* in their heart, and so be tormented by fire and brimstone, with him, and that for ever and ever, for their *lyes*?

Atten. *Can you not give one some example of Gods Judgments upon lyars, that one may tell them to lyars when one hears them lye, if perhaps they may by the hearing thereof, be made afraid, and ashamed to lye.*

* An Example for Lyers. Acts 5.

Wise. Examples! why,* *Ananias* and *Saphyra* his Wife are example enough to put a stop, one would think, to a spirit addicted thereto, for they both were stricken down dead for telling a lye, and that by God himself, in the midst of a company of people. But if Gods threatning of Lyars with Hell-fire, and with the loss of the Kingdom of Heaven, will not prevail with them to leave off to lye and make lyes, it cannot be imagined that a relation of temporal Judgments that have swept lyars out of the World heretofore, should do it. Now, as I said, this Lying was one of the first sins that Mr. *Badman* was addicted to,

to, and he could make them and tell them fearfully.

Atten. *I am sorry to hear this of him, and so much the more because, as I fear, this sin did not reign in him* * *alone; for usually one that is accustomed to lying, is also accustomed to other evils besides, and if it were not so also with Mr.* Badman, *it would be indeed a wonder.*

* A Spirit of Lying accompanied with other sins.

Wise. You say true, the liar is a Captive slave of more than the spirit of lying; and therefore this Mr. *Badman*, as he was a liar from a Child, so he was also much given to * *pilfer* and steal, so that what he could, as we say, handsomely lay his hands on, that was counted his own, whether they were the things of his fellow Children; or if he could lay hold of any thing at a Neighbours house, he would take it away; you must understand me of *Trifles*; for being yet but a Child, he attempted no great matter, especially at first. But yet as he grew up in strength and ripeness of wit, he attempted to pilfer and steal things still of more value than at first. He took at last great pleasure in robbing of Gardens and Orchards; and as he grew up, to steal Pullen from the Neighbourhood: Yea, what was his * Fathers, could not escape his fingers; all was Fish that came to his Net, so hardened, at last, was he in this mischief also.

* *Badman* given to pilfer.

* *Badman* would rob his Father.

Atten. *You make me wonder more and more. What, play the Thief too! What play the Thief so soon! He could not but know, though he was but a Child, that what he took*

from others, was none of his own. Besides, if his Father was a good Man, as you say, it could not be, but he must also hear from him, that to steal was to transgress the Law of God, and so to run the hazard of eternal Damnation.

Wise. His Father was not wanting to use the means to reclaim him, often urging as I have been told, that saying in the Law of *Moses*, *Thou shalt not steal*: And also that, *This is the Curse that goeth forth over the face of the whole earth, for every one that stealeth shall be cut off*, &c. The light of Nature also, though he was little, must needs shew him that what he took from others, was not his own, and that he would not willingly have been served so himself. But all was to no purpose, let *Father* and *Conscience* say what they would to him, he would go on, he was resolved to go on in his wickedness.

Exod. 20. 15. Zech. 5. 3.

Atten. *But his Father would, as you intimate, sometimes rebuke him for his wickedness; pray how would he carry it then?*

Wise. How! why, like to a Thief that is found. He would stand *gloating, and hanging down his head in a sullen, pouching manner; (a body might read, as we use to say, the picture of Ill-luck in his face,) and when his Father did demand his answer to such questions concerning his Villany, he would grumble and mutter at him, and that should be all he could get.

Jer. 2. 26. *How Bad-man did use to carry it when his Father used to chide him for his sins.

Atten. *But you said that he would also rob his Father, methinks that was an unnatural thing.*

Wise.

Wise. Natural or unnatural, all is one to a Thief. Besides, you must think that he had likewise Companions to whom he was, for the wickedness that he saw in them, more *firmly knit, than either to Father or Mother. Yea, and what had he cared if Father and Mother had died for grief for him. Their death would have been, as he would have counted, great release and liberty to him: For the truth is, they and their counsel was his Bondage; yea, and if I forget not, I have heard some say, that when he was, at times, among his Companions, he would greatly †rejoyce to think that his Parents were old, and could not live long, and then, quoth he, I shall be mine own man, to do what I list without their controul.

*Badman more firmly knit to his Companions than either to Father or Mother.

†*Badman would rejoyce to think that his Parents death were at hand.

Atten. *Then it seems he counted that robbing of his Parents* was no crime.

Wise. None at all, and therefore he fell directly under the Sentence, *Whoso robbeth his Father or his Mother, and saith it is no transgression, the same is the companion of a destroyer.* And for that he set so light by them as to their Persons and Counsels, 'twas a sign that at present he was of a very abominable spirit, * and that some Judgement waited to take hold of him in time to come.

Prov. 28. 24.

* 1 Sam. 2. 25.

Atten. *But can you imagin what it was, I mean, in his conceit (for I speak not now of the suggestions of Satan, by which doubtless he was put on to do these things,) I say what it should be in his conceit, that should make him think that this his manner of pilfering and stealing was no great matter.*

Wise.

* *Badman* counted his Thieving no great matter.

Wise. It was, for that, the things that he stole, were small; to rob Orchards, and Gardens, and to steal Pullen, and the like, these he counted * Tricks of Youth, nor would he be beat out of it by all that his Friends could say. They would tell him that he must not *covet*, or desire, (and yet to desire, is less then to take) even any thing, the least thing that was his Neighbours, and that if he did, it would be a transgression of the Law; but all was one to him: what through the wicked Talk of his Companions, and the delusion of his own corrupt heart, he would go on in his pilfering course, and where he thought himself secure, would talk of, and laugh at it when he had done.

Atten. *Well, I heard a Man once, when he was upon the Ladder with the Rope about his Neck, confess (when ready to be turned off by the Hangman) that that which had brought him to that end, was his accustoming himself, when young, to pilfer and steal small things. To my best remembrance he told us, that he began the trade of a Theif by stealing of* Pins *and* Points, *and therefore did forewarn all the youth, that then were gathered together to see him die, to take heed of beginning, though but with little sins, because by tampering at first with little ones, way is made for the commission of bigger.*

The Story of old Ted.

* Young Thieves mark notice.

Wise. Since you are entred upon Stories, I also will tell you one, the which, though I heard it not with mine own Ears, yet my Author I dare believe: * It is concerning one old *Ted*, that was hanged about

about Twenty years agoe, or more, at *Hartford*, for being a Thief. The Story is this:

At a Summer Assizes holden at *Hartford*, while the Judge was sitting upon the Bench, comes this old *Tod* into the Court, cloathed in a green Suit, with his Leathern Girdle in his hand, his Bosom open, and all on a dung sweat, as if he had run for his Life; and being come in, he spake aloud as follows * *My Lord*, said he, *Here is the veryest Rogue that breaths upon the face of the earth. I have been a Thief from a Child: When I was but a little one, I gave my self to rob Orchards, and to do other such like wicked things, and I have continued a Thief ever since. My Lord, there has not been a Robbery committed this many years, within so many miles of this place, but I have either been at it, or privy to it.*

* Old *Tod* began his way to the Gallows by robbing of Orchards, and the like.

The Judge thought the fellow was mad, but after some conference with some of the Justices, they agreed to Indict him; and so they did of several felonious Actions; to all which he heartily confessed Guilty, and so was hanged with his Wife at the same time.

Atten. *This is a remarkable Story indeed, and you think it is a true one.*

Wise. It is not only remarkable, but pat to our purpose. This Thief, like Mr. *Badman*, began his trade betimes; he began too where Mr. *Badman* began, even at robbing of Orchards, and other such things which brought him, as you may perceive, from sin to sin, till at last it brought

brought him to the publick shame of fi which is the Gallows.

As for the truth of this Story, the Rel tor told me that he was at the same tim himself in the Court, and stood within le then two yards of old *Tod*, when he hear him aloud to utter the words.

Atten. *These two sins of lying and stealin were a bad sign of an evil end.*

Wise. So they were, and yet Mr. *Bad man* came not to his end like old *Tod* Though I fear, to as bad, nay, wor than was that death of the Gallows, thoug less discerned by spectators; but more that by and by. But you talk of the two sins as if these were all that Mr. *Bad man* was addicted to in his youth: Ala alas, he swarmed with sins, even as Begger does with Vermin, and that whe he was but a Boy.

Atten. *Why what other sins was he ad dicted to, I mean while he was but a Child.*

Wise. You need not ask, to what oth sins was he, but to what other sins was h not addicted, that is, of such as suited wit his Age: for a man may safely say, th nothing that was vile came amiss to him if he was but capable to do it. Indeed som sins there be that Childhood knows not ho to be tampering with; but I speak of si that he was capable of committing, which I will nominate two or three mor And,

First, He could not endure the *Lord Day*, because of the Holiness that did a tend it; the beginning of that Day was hi

* *Badman* could not abide the Lords-Day.

him as if he was going to Prison, (except he could get out from his Father and Mother, and lurk in by-holes among his Companions, until holy Duties were over.) Reading the Scriptures, hearing Sermons, godly Conference, repeating of Sermons, and Prayer, were things that he could not away with; and therefore if his Father on such days (as often he did, though sometimes notwithstanding his diligence, he would be sure to give him the slip) did keep him strictly to the observation of the day, he would plainly shew by all carriages that he was highly discontent therewith: he would sleep at Duties, would talk vainly with his Brothers, and as it were, think every godly opportunity seven times as long as it was, grudging till it was over.

Atten. *This his abhorring of that day, was not, I think, for the sake of the day it self: for as it is a day, it is nothing else but as other days of the Week: But I suppose that the* * *reason of his loathing of it, was, for that God hath put sanctity and holiness upon it; also because it is the day above all the days of the week that ought to be spent in holy Devotion, in remembrance of our Lords Resurrection from the dead.*

* Why *Badman* could not abide the Lords-Day.

Wife. Yes, 'twas *therefore*, that he was such an enemy to it, even becaufe more restraint was laid upon him on that day, from his own ways, than were possible should be laid upon him on all others.

Atten. *Doth not God by instituting of a day unto holy Duties, make great proof how the hearts and inclinations of poor people do stand*

to Holiness of heart, and a Conversation in his Duties?

God loves the heart what it is, by instituting of the Lords day, and setting it apart to his service.

Wise. Yes doubtless; and a Man shall shew his Heart and his Life what they are more by one Lords-day, than by all the days of the week besides: And the reason is, because on the Lords-day there is a special restraint laid upon Men as to Thought and Life, more than upon other days of the week besides. Also, Men are enjoyned on that day to a stricter performance of holy Duties, and restraint of Worldly business than upon other days they are; wherefore, if their hearts incline not naturally to good, now they will shew it, now they will appear what they are. The Lords Day is a kind of an Embleme of the Heavenly Sabbath above, and it makes manifest how the Heart stands to the perpetuity of Holiness, more than to be found in transient Duty, does.

On other days a Man may be in and out of Holy Duties; and all in a quarter of an hour; but now, the Lords-Day is, as it were, a day that enjoyns to one perpetual Duty of Holiness: *Remember that thou keep holy the Sabbath day*, (which by Christ is not abrogated, but changed, into the First of the week,) not as it was given in particular to the *Jews*, but as it was sanctified by him from the Beginning of the World; and therefore it is a greater proof of the frame and temper of a Mans Heart, and does more make manifest to what he is inclined, than doth his other performance of Duties: Therefore God puts great difference

Gen. 2. 2. Exod. 31. 13, 14, 15, 16, 17. Mar. 16. 1. Acts 20. 7. 1 Cor. 16. 1, 2. Mar. 2. 27, 28. Revel. 1. 10.

erence between them that truly call (and
alk in) this day as holy, and count it Ho- Isa. 5. 8,
ourable, upon the account that now they 13.
ave an opportunity to shew how they
elight to honour him; in that they have, Chap. 56.
ot only an Hour, but a whole Day to shew 2.
in: I say, he puts great difference be-
ween *these*, and *that other* sort that say,
When will the Sabbath be gone, that we may be Amos 8. 5.
t our worldly business. The first he calleth
Blessed Man, but brandeth the other for
n unsanctified Worldling. And indeed,
o delight our selves in Gods service upon
is Holy days, gives a better proof of a
nctified Nature, than to grudge at the
oming, and to be weary of the holy Du-
ies of such days, as Mr. *Badman* did.

Atten. *There may be something in what you*
y, for he that cannot abide to keep one day
oly to God, to be sure he hath given a sufficient
roof that he is an unsanctified Man; and as
uch, what should he do in Heaven? that be- Hebr. 4. 9.
g a place where a perpetual Sabath is to be
ept to God; I say, to be kept for ever and ever.
nd for ought I know, one reason why one day in
even, hath been by our Lord set apart unto holy
uties for Men, may be to give them convicti-
n that there is enmity in the hearts of sinners
o the God of Heaven, for he that hateth Holi-
ess, hateth God himself. They pretend to love
God, and yet love not a holy day, and yet love
ot to spend that day in one continued act of
oliness to the Lord: They had as good say no-
hing as to call him Lord, Lord, and yet not do
he things that he says. And this Mr. Badman
as such an one: he could not abide this day,
nor

* How Badman did use to spend the Lords Day.

*nor any of the Duties of it. Indeed, when could get from his Friends, and so * spend it all manner of idleness and profaneness, then would be pleased well enough: but what this but a turning the day into night, or than taking an opportunity at Gods forbidd to follow our Callings, to solace and satisfie lusts and delights of the flesh. I take the berty to speak thus of Mr.* Badman, *upon a fidence of what you, Sir, have said of him, true.*

Wise. You need not to have made th Apology for your censuring of Mr. *Ba man*, for all that knew him, will confi what you said of him to be true. H could not abide either that day, or a thing else that had the stamp or image God upon it. Sin, sin, and to do the thi that was naught, was that which he lighted, and that from a littl

Atten. *I must say again, I am sorry to h it, and that for his own sake, and also for sake of his Relations, who must needs be bro to pieces with such doings as these; For,* Ephes. 5. 6. *these things sake comes the wrath of God u the Children of Disobedience: and doubtless must be gone to Hell, if he died without R pentance; and to get a Child for Hell, is s for Parents to think on.*

Wise. Of his dying, as I told you, I w give you a Relation anon, but now we upon his Life, and upon the Manner of Life in his Childhood, even of the sins th attended him then, some of which I ha mentioned already; and indeed I have me tioned but some, for yet there are more follow

follow, and those not at all inferior to what you have already heard.

Atten. *Pray what were they?*

Wife. Why he was greatly given, and that while a Lad, to grievous * Swearing and Cursing: yea, he then made no more of Swearing and Cursing, than I do of telling my Fingers. Yea, he would do it without provocation thereto. He counted it a glory to Swear and Curse, and it was as natural to him, as to eat and drink and sleep.

* *Badman given to Swearing and Curs-ing.*

Atten. *Oh! what a young Villain was this! here is, as the Apostle says, a yielding of Members as instruments of unrighteousness unto sin, indeed! This is proceeding from evil to evil with a witness; This argueth that he was a black-mouthed young Wretch indeed.*

Rom. 6. 13.

Wife. He was so; and yet, as I told you, he counted, above all, this kind of sinning, to be * a Badge of his Honour: He reckoned himself a Man's Fellow when he had learnt to Swear and Curse boldly.

* *Swearing and Cursing a Badge of Mr. Badman's Honour.*

Atten. *I am perswaded that many do think, as you have said, that to Swear, is a thing that does bravely become them, and that it is the best way for a Man, when he would put authority, or terrour into his words, to stuff them full of the sin of Swearing.*

Wife. You say right, else, as I am perswaded, Men would not so usually belch out their blasphemous Oaths, as they do: they take a pride in it; they think that to swear is Gentleman-like; and having once accustomed themselves unto it, they hardly leave it all the days of their lives.

Atten.

Atten. *Well, but now we are upon it, pray* *Difference between Swearing and Cursing.* *shew me the difference between Swearing and Cursing; for there is a difference, is there not?*

Wise. Yes, there is a difference between Swearing and Cursing. Swearing, vain swearing, such as young *Badman* accustomed himself unto. Now vain and sinful swearing, * *Is a light and wicked calling on God, &c. to witness to our vain and foolish and testing of* things, *and those* things *are of two sorts.* * What Swearing is.

1. Things that we swear, are, or shall be done.

2. Things so sworn to, true or false.

1. Things that we swear, are, or shall be done. Thou sweareſt thou haſt done such a thing, that such a thing is ſo, or ſhall be ſo; for it is no matter which of theſe it is that Men ſwear about, if it be done lightly and wickedly, and groundleſly, it is vain, becauſe it is a ſin against the Third Commandment, which ſays *Thou ſhalt not take the Name of the Lord thy God in vain.* For this is a vain uſing of that Holy and Sacred Name, and ſo a ſin for which, without ſound *Repentance*, there is not, nor can be rightly expected, *forgiveneſs.* Exod. 20. 7

Atten. *Then it ſeems, though as to the matter of fact, a Man ſwears truly, yet if he ſweareth lightly and groundleſly, his Oath is evil, and he by it, under ſin.*

Wiſe. Yes; a Man may ſay, † *The Lord liveth*, and that is true, and yet in ſo ſaying, *ſwear falſly*; becauſe he ſweareth vainly, needleſly, and without a ground. To † A Man may ſin in ſwearing to truth. Jer. 5. 2.

ſwear

swear groundedly and necessarily, (which when a Man does, when he swears as being called thereto of God,) that is tolerated by the Word: but this was none of Mr. *Badman*'s swearing, and therefore that which now we are not concerned about.

Atten. *I perceive, by the Prophet, that a Man may sin in swearing to a Truth: They therefore must needs most horribly sin, that swear to confirm their Jests and Lies; and as they think, the better to beautifie their foolish talking.*

Wise. They sin with an high hand; for they presume to imagine, † that God is as wicked as themselves, to wit, that he is an Avoucher of Lies to be true. For, as I said before, to Swear, is to call God to Witness; and to swear to *a Lie*, is to call God to a Witness that that Lie *is true*. This therefore must needs offend; for it puts the highest affront upon the Holiness and Righteousness of God, therefore his Wrath must sweep them away. This kind of Swearing is put in *with Lying, and Killing, and Stealing, and Committing Adultery*; and therefore must not go unpunished: For if *God will not hold him guiltless that taketh his Name in vain*, which a Man may do when he swears to a truth, (as I have shewed before,) how can it be imagined, that he should hold such guiltless, who, by Swearing, will appeal to God, if *Lies* be not true, or that swear out of their frantick and Bedlam madness. It would grieve and provoke a sober Man to Wrath, if one should swear to a notorious Lye, and avouch

† He that swears to a Lie, concludes that God is as wicked as himself.

Zech. 5. 3.

Jer. 7. 9. Hos. 4. 2.

avouch that that Man would atteſt it for a truth; and yet thus do Men deal with the holy God: They tell their Jeſtings, Tales and Lies, and then ſwear *by God* that they are true. Now this kind of Swearing was as common with young *Badman*, as it was to eat when he was an hungred, or to go to bed when it was night.

Atten. *I have often muſed in my mind what it ſhould be that ſhould make Men ſo common in the uſe of the Sin of Swearing, ſince thoſe that be wiſe, will believe them never the ſooner for that.*

Wiſe. It cannot be any thing that is good, you may be ſure; becauſe the thing it ſelf is abominable: * 1. Therefore it muſt be from the promptings of the ſpirit of the Devil within them. 2. Alſo it flows ſometimes from helliſh Rage, when the Tongue hath ſet on fire of Hell even the whole courſe of Nature. 3. But commonly Swearing flows from that daring Boldneſs that biddeth defiance to the Law that forbids it. 4. Swearers think alſo that by their belching of their blaſphemous Oaths out of their black and polluted mouths, they ſhew themſelves the more valiant Men. 5. And imagine alſo, that by theſe outragious kind of Villanies, they ſhall conquer thoſe that at ſuch a time they have to do with, and make them believe their Lies to be true. 6. They alſo ſwear frequently to get Gain thereby, and when they meet with Fools, they overcome them this way. But if I might give advice in this matter, no Buyer ſhould lay out one Farthing

* Six Cauſes of vain Swearing.

Jam. 3. 6, 7, 8, 9.

arthing with him that is a common wearer in his Calling; especially with uch an Oath-master that endeavoureth to wear away his Commodity to another, and hat would swear his Chapman's Money nto his own Pocket.

Atten. *All these causes of Swearing, so far s I can perceive, flow from the same Root as the Oaths themselves, even from a hardened nd desperate heart. But pray shew me now ow wicked cursing is to be distinguished from his kind of swearing.*

Wise. * Swearing, as I said, hath immediately to do with the Name of God, nd it calls upon him to be witness to the ruth of what is said: That is, if they that wear, swear by him. Some indeed swear y Idols, as by the *Mass*, by our *Lady*, by *aints*, *Beasts*, *Birds*, and other creatures; ut the usual way of our profane ones in *ngland*, is to swear by God, Christ, Faith, nd the like: But however, or by whatever ey swear, Cursing is distinguished from wearing thus.

* How Cursing is distinguished from Swearing.

* *To Curse, to Curse profanely, it is to sen-nce another or our self, for, or to evil: or, wish that some evil might happen to the rson or thing under the Curse, unjustly.*

* Of Cursing, what it is.

It is to sentence for, or to evil, (that is, ithout a cause): Thus *Shimei* cursed *avid*: He sentenced him for and to evil njustly, when he said to him, *Come out, me out thou bloody man, and thou man of lial. The Lord hath returned upon thee all e blood of the house of* Saul, *in whose stead ou hast reigned, and the Lord hath delivered*

2 Sam. 16. 6, 7, 8.

thy

the kingdom into the hand of Absalom *thy* [illegible] *and behold thou art taken in thy mischief, cause thou art a bloody man.*

1 King. 2. 8. This *David* calls a grievous Curse. *behold*, saith he to *Solomon* his Son, *thou* [illegible] *with thee Shimei a Benjamite, which cursed with a grievous curse in the day when I* [illegible] *to* Mahanaim.

But what was this Curse? Why, F[illegible] It was a wrong sentence past upon *Da[illegible] Shimei* called him Bloody Man, Man *Belial*, when he was not. Secondly, sentenced him to the evil that at pre[illegible] was upon him, for being a bloody m[illegible] (that is, against the house of *Saul*,) w[illegible] that present evil overtook *David*, quite another thing.

* How the profane ones of our times Curse. And we may thus apply it to the * p[illegible] fane ones of our times, who in their r[illegible] and envy, have little else in their mou[illegible] but a sentence against their Neighbour [illegible] and to evil unjustly. How common [illegible] with many, when they are but a li[illegible] offended with one, to cry, *Hang him, D[illegible] him, Rogue!* This is both a sentencing him for, and to evil, and is in it se[illegible] grievous Curse.

2. The other kind of Cursing, is to w[illegible] that some evil might happen to, and o[illegible] take this or that person or thing: And [illegible] kind of Cursing, *Job* counted a grievous

Job 30. 31. *I have not suffered* (says he) *my mouth to by wishing a curse to his soul*; or co[illegible] quently, to Body or Estate. This then wicked cursing, to wish that evil m[illegible] either befall another or our selves: A[illegible]

his kind of cursing young *Badman* accustomed himself unto.

1. He would wish that evil might befall others; he would wish their Necks broken, or that their Brains were out, or that the Pox, or Plague was upon them, and the like: All which is a deviliſh kind of cursing, and is become one of the common sins of our age. *Badman's way of Cursing.*

2. He would also as often wish a Curse to himself, saying, Would I might be hanged, or burned, or that the Devil might fetch me if it be not so, and the like. We count the * *Damme* Blades to be great Swearers; but when in their helliſh fury they say, *God-damme me*, *God periſh me*, or the like, they rather curse then swear; yea, curse themselves, and that with a Wish that Damnation might light upon themselves; which wish and Curse of theirs, in a little time, they will see accomplished upon them. even in Hell-fire, if they repent them not of their sins. * The Damme Blade.

Atten. *But did this young* Badman *accustom himself to such filthy kind of language?*

Wise. I think I may say, that nothing was more frequent in his mouth, and that upon the least provocation. Yea he was so versed in such kind of language, that neither Father, nor Mother, nor Brother, nor Sister, nor Servant, no nor the very Cattle that his Father had, could escape these Curses of his. I say, that even the bruit Beasts when he drove them, or rid upon them, if they pleased not his humour, they must be sure to partake of his curse. He would *Badman* would curse his Father, &c.

§ *Badman* would curse his Father's Cattel.

would wish their Necks broke, their Legs broke, their Guts out, or that the Devil might fetch them, or the like: and no marvel, for he that is so hardy to wish damnation, or other bad curses to himself, or dearest relations; will not stick to wish evil to the silly Beast, in his madness.

Atten. *Well, I see still that this* Badman *was a desperate villain. But pray, Sir, since you have gon thus far, now shew me where this evil of cursing ariseth, and also what dishonour it bringeth to God; for I easily discern that it doth bring damnation to the soul.*

Job 15. Eccles. 7. 22.

Wise. This evil of Cursing ariseth, in general, from the desperate wickedness of the heart. but perticularly from, 1. *Envie*, which is, as I apprehend, the leading sin to whichcraft. 2. It also ariseth from *pride* which was the sin of the fallen Angels; 3. It ariseth too from Scorn and contempt of others: 4. But for a man to curse himself must needs arise from desperate Madness.

4 Four causes of Cursing.

The * dishonour that it bringeth to God, is this. It taketh away from him his Authority, in whose power it is onely to Bless and Curse; not to Curse wickedly, as *Mr Badman*, but justly, and righteously giving by his Curse, to those that are wicked, the due Reward of thir deeds.

* The dishonour it brings to God.

Besides, these wicked Men, in their wicked cursing of their Neighbour, &c. do even Curse God himself in his handy work. Man is Gods Image, and to curse wickedly the Image of God, is to curse God himself. Therefore as when Man wickedly

Jam. 3. 8.

wickedly swear, they rend, and tear Gods Name and make him, as much as in them lies, the avoucher and approver of all their wickedness; so he that curseth and condemneth in this sort his Neighbour, or that wisheth him evil, curseth, condemneth, and wisheth evil to the Image of God, and consequently judgeth and condemneth God himself.

Suppose that a Man should say with his mouth, I wish that the Kings Picture was burned; would not this Mans so saying, render him as an Enemy to the Person of the King? Even so it is with them that, by cursing, wish Evil to their Neighbour, or to themselves, they contemn the Image, even the Image of God himself.

Atten. *But do you think that the Men that do thus, do think that they do so vilely, so abominably?*

Wise: The question is not what Men do believe concerning their sin, but what Gods Word says of it: If Gods Word says that Swearing and Cursing are sins, though Men would count them for Vertues, their reward will be a reward for sin, to wit, the damnation of the soul.

To * curse another, and to swear vainly and falsly, are sins against the Light of Nature.

* Swearing and Cursing are sins against the light of Nature.

1. To Curse is so, because, whoso curse another, knows, that at the same time he would not be so served himself.

2. To Swear also, is a sin against the same Law: for Nature will tell me, that I should not lie, and therefore much less

Gen. 51. Swear to confirm it. Yea, the Heathe[illegible] have looked upon Swearing to be a solem[illegible] Ordinance of God, and therefore not to b[illegible] lightly or vainly used by men, though t[illegible] confirm a matter of truth.

Atten. *But I wonder, since Cursing an[illegible] Swearing are such evils in the eyes of Go[illegible] that he doth not make some Examples to other[illegible] for their committing such wickedness.*

Wise Alas! so he has a thousand time[illegible] twice told, as may be easily gathered b[illegible] any observing people in every Age an[illegible] Countrey. I could present you with sever[illegible] my self; but waving the abundance th[illegible] might be mentioned, I will here prese[illegible] you with * two; One was that dreadfu[illegible] Judgment of God upon one *N. P.* [illegible] *Wimbleton* in *Surrey*; who after a horrib[illegible] fit of Swearing at, and Cursing of som[illegible] persons that did not please him, sudden[illegible] fell sick, and in a little time died ravin[illegible] cursing and swearing.

* Examples of Gods anger against them that Swear and Curse.

But above all take that dreadful Stor[illegible] of *Dorothy Mately* an Inhabitant of *Ashw*[illegible] in the County of *Darby*.

This *Dorothy Mately*, saith the Relato[illegible] was noted by the people of the Town to [illegible] a great Swearer, and Curser, and Lie[illegible] and Thief; (just like Mr. *Badman.*) An[illegible] the labour that she did usually follow, w[illegible] to wash the Rubbish that came forth [illegible] the Lead Mines, and there to get sparks [illegible] *Lead-Ore*; and her usual way of [illegible] of things, was with this [illegible] Imprec[illegible] tion: *I would I might [illegible] into the Earth [illegible] it be not so, or I would God would make [illegible]*

Ear[illegible]

You that do use to Curse and Swear
God hears you, take heed, have a care:
This Wretch, the Ground did swallow up,
Fear lest you drink the self same Cup.

Earth open and swallow me up. Now upo
the 23. of *March*, 1660. this *Dorothy*
was washing of Ore upon the top of a steep
Hill, about a quarter of a mile from *Ashover*
and was there taxed by a Lad for taking
of two single Pence out of his Pocket, (for
he had laid his Breeches by, and was at
work in his Drawers;) but she violently
denyed it, wishing, *That the Ground might*
swallow her up if she had them: She also used
the same wicked words on several other
occasions that day.

Now one *George Hodgkinson* of *Ashover*,
a man of good report there, came accidentally
by, where this *Dorothy* was, and stood
still a while to talk with her, as she was
washing her Ore; there stood also a little
Child by her *Tub-side*, and an other a dis-
stance from her, calling aloud to her to
come away; wherefore the said *George* took
the Girle by the hand to lead her away to
her that called her: But behold, they had
not gone above ten yards from *Dorothy*, but
they heard her cry out for help; so looking
back, he saw the *Woman*, and her *Tub*
and *Sieve*, twirling round, and sinking into
the Ground. Then said the Man, *Pray to*
God to pardon thy sin, for thou art never like
to be seen alive any longer. So she and her
Tub twirled round, and round, till they
sunk about three yards into the Earth, and
and then for a while staid. Then she called
for help again, thinking, as she said, that
she should stay there. Now the man
though greatly amazed, did begin to think
which way to help her, but immedatly

gre

great Stone which appeared in the Earth, fell upon her Head and brake her Skull, and then the Earth fell in upon her and covered her. She was afterwards digged up, and found about four yards within ground, with the Bows two single Pence in her pocket, but her *Tub* and *Sieve* could not be found.

Atten. *You bring to my mind a sad Story, the which I will relate unto you. The thing is this; About a Bow-shot from where I once dwelt, there was a blind Ale-house, and the Man that kept it had a Son whose name was* Edward. *This* Edward *was, as it were, an* half-fool, *both in his words, and manner of behaviour. To this blind Ale-house certain jovial Companions would once or twice a week come, and this* Ned, *(for so they called him) his Father would entertain his Guests withal; to wit, by calling for him to make them sport by his foolish Words and Gestures. So when these Boon Blades came to this Man's House, the Father would call for* Ned: Ned *therefore would come forth; and the Villain was devilishly addicted to cursing, yea to cursing his Father and Mother, and any one else that did cross him. And because (though he was an half-fool) he saw that his practice was pleasing, he would do it with the more audaciousness.*

Well, when these brave Fellows did come at their times to this Tippling-house (as they call call it) to fuddle and make merry, then must Ned *be called out; and because his Father was best acquainted with* Ned, *and best knew how to provoke him, therefore He would usually ask him such questions, or command him such busi-*

nese, as would be sure to provoke him indeed. Then would he (after his foolish manner) Curse his Father most bitterly; at which the old Man would laugh, (and so would the rest of the Guests, as at that which pleased them best) still continuing to ask, that Ned *still might be provoked to curse, that they might still be provoked to laugh. This was the mirth with which the old man did use to entertain his Guests.*

The Curses wherewith this Ned *did use to curse his Father, and at which the old Man would laugh, were these, and such like:* The Devil take you; The Devil fetch you: *He would also wish him Plagues and Destructions many. Well, so it came to pass, through the righteous Judgment of God, that* Ned's *Wishes and Curses were in a little time fulfilled upon his Father; for not many months passed between them after this manner, but the* Devil *did indeed take him, possess him, and also in few days carried him out of this World by death; I say, Satan did take and possess him: I mean, so it was judged by those that knew him, and had to do with him in that his lamentable condition. He could feel him like a live thing go up and down in his Body, but when tormenting time was come (as he had often tormenting fits) then he would lie like an hard bunch in the soft place of his Chest, (I mean, I saw it so,) and so would rend and tear him, and make him roar till he died away.*

I told you before, that I was an ear and eye Witness of what I here say; and so I was. I have heard Ned *in his Roguery, cursing his Father, and his Father laughing thereat most heartily;*

When Parents take delight in Childrens Evil,
The Children ſend their Parents to the Devil.

heartily; still provoking of Ned to curse, that his mirth might be increased. I saw his Father also, when he was possessed, I saw him in one of his fits, and saw his flesh (as 'twas thought) by the Devil, gathered up on an heap, about the bigness of half an Egg; to the unutterable torture and affliction of the old Man. There was also one Freeman, (who was more than an ordinary Doctor) sent for, to cast out this Devil, and I was there when he attempted to do it. The manner whereof was this. They had the possessed into an out-room, and laid him on his Belly upon a Form, with his Head hanging over the Forms end; then they bound him down thereto: which done, they set a Pan of Coals under his Mouth, and put something therein which made a great smoak; by this means (as 'twas said) to fetch out the Devil. There therefore they kept the Man till he was almost smothered in the smoak, but no Devil came out of him; at which Freeman was somewhat abashed, the Man greatly afflicted, and I made to go away wondering and fearing. In a little time therefore that which possessed the Man, carried him out of the World, according to the cursed Wishes of his Son. And this was the end of this Hellish Mirth.

Wise. These were all sad Judgments.

Atten. These were dreadfull Judgments indeed.

Wise. Ai, and they look like the Threatning of that Text, (though chiefly it concerned Judas,) As he loved cursing, so let it come unto him; as he delighted not in Blessing, so let it be far from him. As he cloathed himself with cursing as with a garment, so let it

Psal. 109. 17, 18.

come

come into his bowels like water, and as oyl into his bones.

Atten. *It is a fearful thing for youth to to be trained up in a way of Cursing and Swearing.*

Wise. Trained up in them! that I cannot say Mr. *Badman* was, for his Father hath oft-times in my hearing, bewailed the badness of his Children, and of this naughty Boy in particular. I believe that the wickedness of his Children made him (in the thoughts of it) go many a Night with heavy heart to Bed, and with as heavy an one to rise in the Morning. But all was one to his graceless Son, neither wholesom counsel, nor fatherly sorrow, would make him mend his Manners.

* A grievous thing to bring up Children wickedly.

* There are some indeed that do train up their Children to *swear, curse, lye* and *steal*, and great is the misery of such poor Children whose hard hap it is to be ushered into the World by, and to be under the tuition too of such ungodly Parents. It had been better for such Parents, had they not begat them, and better for such Children had they not been born. O! methinks for a Father or a Mother to train up a Child in that very way that leadeth to Hell and Damnation, what thing so horrible! But Mr. *Badman* was not by his Parents so brought up.

Atten. *But methinks, since this Young* Badman *would not be ruled at home, his Father should have tried what good could have been done of him abroad, by putting him out to some Man of his acquaintance, that he knew to be able*

able to command him, and to keep him pretty hard to some employ: So should he, at least, have been prevented of time to do those wickednesses that could not be done without time to do them in.

* *Badman put to be an Apprentice.*

Wife. Alas, his Father did so, * he put him out betimes to one of his own Acquaintance, and entreated him of all loves that he would take care of his Son, and keep him from extravagant ways. His Trade also was honest and commodious; he had besides a full Employ therein, so that this young *Badman* had no vacant seasons nor idle hours yielded him by his Calling, therein to take opportunities to do *Badly*: but all was one to him, as he had begun to be vile in his Fathers House, even so he continued to be when he was in the House of his Master.

Atten. *I have known some Children, who though they have been very bad at home, yet have altered much when they have been put out abroad; especially when they have fallen into a Family, where the Governours thereof have made conscience of maintaining of the Worship and Service of God therein; but perhaps that might be wanting in Mr.* Badman's *Masters House.*

Wife. Indeed some Children do greatly mend, when put under other mens Roofs; but, as I said this naughty *boy* did not so, nor did his *badness* continue, because he wanted a Master that both could and did correct it: For his * Master was a very good Man, a very devout person; one that frequented the best Soul means, that

* Young *Badman's* Master, and his qualifications.

for

ſet up the Worſhip of God in his Family, and alſo that walked himſelf thereafter. He was alſo a Man very meek and merciful, one that did never overdrive young *Badman* in buſineſs, nor that kept him at it at unſeaſonable hours.

Atten. *Say you ſo! This is rare: I for my part can ſee but few that can parallel, in theſe things with Mr.* Badmans *Maſter.*

Wiſe. Nor I neither, (yet *Mr. Badman* had ſuch an one:) for, for the moſt part, † Maſters are now a days ſuch as mind nothing but there worldly concerns, and if Apprentices do but anſwer their commands therein, Soul and Religion may go whither they will. Yea, I much fear, that there have been many towardly Lads put out by their Parents to ſuch Maſters, that have quite undone them as to the next World.

† A bad Maſter, a bad thing.

Atten. *The more is the pity. But pray, now you have touched upon this ſubject, ſhew me how many ways a Maſter may be the ruine of his poor Apprentice.*

Wiſe. Nay, I cannot tell you of *all* the ways, yet ſome of them I will mention.

Suppoſe then that a towardly Lad be put to be an Apprentice with one that is reputed to be a Godly Man, yet that Lad may be ruined many wayes; that is, if his Maſter be not circumſpect in all things that reſpect both God and Man, and that before his Apprentice.

1. † If he be not moderate in the uſe of his Apprentice; if he drives him beyond his ſtrength; if he holds him to work at unſeaſonable hours; if he will not allow him

† How many ways a Maſter may be the ruine of an Apprentice.

him convenient time to read the word, to Pray, &c. This is the way to destroy him; that is in those tender beginnings of good thoughts, and good beginnings about spiritual things.

2. If he suffers his House to be scattered with profane and wicked Books, such as stir up to lust, to wantonness, such as teach lole, wanton, lascivious discourse, and such as has a tendency to provoke to profane drollery and Jesting; and lastly, such as tend to corrupt, and pervert the Doctrine of Faith and Holiness. All these things will eat as doth a canker, and will quickly spoil, in Youth, &c. Those good beginnings that may be putting forth themselves in them.

3. If there be a mixture of Servants, that is, if some very bad be in the same place, that's a way also to undo such tender Lads; for they that are bad and sordid Servants, will be often (and they have an opportunity too, to be) distilling and fomenting of their profane and wicked words and tricks before them, and these will easily stick in the flesh and minds of Youth, to the corrupting of them.

4. If, the Master have one Guise for abroad, and another for home; that is, if his Religion hangs by in his House as his Cloak does, and he be seldom in it, except he be abroad; this, young beginners will take notice of, and stumble at. We say, *Hedges have eyes, and little Pitchers have ears*; and indeed, † Children make a greater inspection into the Lives of Fathers, Masters,

† Children are great observers of what elder folks do.

Masters, &c. than oft-times they are aware of: And therefore should Masters be carefull, else they may soon destroy good beginnings in their Servants.

5. If the Master be unconscionable in his Dealing, and trades with lying words; or if bad Commodities be avouched to be good, or if he seeks after unreasonable gain, or the like; his servant sees it, and it is enough to undo him. *Elies Sons being had before the congregation, made Men despise the sacrifices of the Lord.* 1 Sam. 2.

But these things by the by, only they may serve for a hint to Masters to take heed that they take not Apprentices to destroy their Souls. But young *Badman* had none of these hinderances; * His Father took care, and provided well for him, as to this: He had a good Master, he wanted not good Books, nor good Instruction, nor good Sermons, nor good Examples, no nor good Fellow-Servants neither: but all would not do.

* *Badman* had all advantages to be good, but continued *Badman* still.

Atten. *'Tis a wonder, that in such a Family, amidst so many spiritual helps, nothing should take hold of his heart! What! not good Books, nor good Instructions, nor good Sermons, nor good Examples, nor good Fellow-Servants, nor nothing do him good!*

Wife. You talk, he minded none of these things; nay, all these were * abominable to him.

* All good things abominable to *Badman*.

1. For good Books, they might lie in his Masters House till they rotted for him, he would not regard to look into them; but, contrarywise, would get all the bad and

ab-

abominable Books that he could, as Beastly Romances, and Books full of Ribbauldry, even such as immediately tended to set all fleshly lusts on fire. True, he durst not be known to have any of these, to his Master; therefore would he never let them be seen by him, but would keep them in close places, and peruse them at such times as yielded him fit opportunities thereto.

2. For good Instruction, he liked that much as he liked good Books; his care was to hear but little thereof, and to forget what he heard as soon as 'twas spoken. Yea, I have heard some that knew him then, say, that one might evidently discern by the shew of his countenance and gestures, that good counsel was to him like *little-ease*, even a continual torment to him; nor did he ever count himself at liberty, but when farthest off of wholsom words. He would hate them that rebuked him, and count them his deadly enemies.

* Good counsel to *Badman* like Little-ease. Prov. 5. 8. chap. 15. 32.

3. For good Example; which was frequently set him by his Master both in Religous and Civil matters; these, young *Badman* would laugh at, and would also make a byword of them, when he came in place where he with safety could.

4. His Master indeed would make him go with him to Sermons, and that where he thought the best Preachers were, but this ungodly young Man, what shall I say, was (I think) a *Master of Arts* in all mischief; he had these wicked ways to hinder himself of hearing, let the Preacher thunder never so loud.

1. His

1. * His way was, when come into the place of hearing, to sit down in some corner, and then to fall fast asleep.

2. Or else to fix his adulterous eyes upon some beautifull Object that was in the place, and so all Sermon-while, therewith be feeding of his fleshly lusts.

3. Or, if he could get near to some that he had observed would fit his humour, he would be whispering, gigling, and playing with them, till such time as Sermon was done.

* How *Badman* used to behave himself at Sermons.

Atten. *Why! he was grown to a prodigious height of wickedness.*

Wise. He was so, and that which aggravates all, was, this was his practice as soon as he was come to his Master, he was as ready at all these things, as if he had, before he came to his Master, served an Apprentiship to learn them.

Atten. *There could not but be added (as you relate them) Rebellion to his sin. Methinks it is as if he had said, I will not hear,* I will *not regard,* I will *not mind good,* I will *not mend,* I will *not turn,* I will *not be converted.*

Wise. You say true, and I know not to whom more fitly to compare him, † than to that Man, who when I my self rebuked him for his wickedness, in this great huff replied; *What would the Devil do for company, if it was not for such as I.*

† The desperate words of one *H. S.* who once was my Companion. He was own Brother to *Ned*, of whom you read before.

Atten. *Why did you ever hear any man say so.*

Wise. Yes, that I did; and this young *Badman* was as like him, as an *Egg* is like an *Egg*. Alas! the Scripture makes mention

tion of many that by their actions spe
Job 21. 14. the same. *They say unto God, Depart fr*
us, for we desire not the knowledge of thy wa
Zech. 1. 11, Again, *They refuse to hearken, and pull aw*
12, 13. *their shoulder, and stop their ears; yea, t*
make their hearts hard as an Adamant st
lest they should hear the Law, and the wo
that the Lord of Hosts hath sent. What
all these but such as *Badman*, and such
the young man but now mentioned? T
young man was my Play-fellow when
was solacing my selfe in my sins: I m
make mention of him to my shame; b
he has a great many fellows.

Atten. *Young* Badman *was like him indee*
and he trod his steps, as if his wickedness h
been his very Copy; I mean as to his desper
ness: for had he not been a desperate one,
would never have made such a reply, w
you was rebuking of him for his sin. But w
did you give him such a rebuke?

Wise. A while after God had parted hi
and I, by Calling of me (as I hope)
his Grace, still leaving him in sins; a
so far as I could ever gather, as he lived,
he died, even as Mr. *Badman* did: but
will leave him, and return again to o
discourse.

Atten. *Ha, poor obstinate sinners! doe th*
think that God cannot be even with them?

Wise. I do not know, what they think
but I know that God hath said. That
Zech. 7. 13. *He cried, and they would not hear, so they sha*
cry, and I will not hear, saith the Lo
Doubtless there is a time a coming, wh
Mr. *Badman* will crie for this.

Atte

Atten. *But I wonder that he should be so expert in wickedness, so soon! alas, he was but a Stripling, I suppose he was, as yet, not Twenty.*

Wise. No, nor Eighteen neither: but (as with *Ishmael*, and with the Children that mocked the Prophet) the seeds of sin did put forth themselves betimes in him. Gen. 21. 9, 10. 2 King. 2. 23, 24.

Atten. *Well, he was as wicked a young Man as commonly we shall hear of.*

Wise. You will say so, when you know all.

Atten. All, *I think here is a great* All; *but if there is more behind, pray let us hear it.*

Wise. Why then I will tell you that he had not been with his Master much above a year and a half, but he came † acquainted with three young Villains (who here shall be nameless,) that taught him to adde to his sin, much of like kind; and he as aptly received their Instructions. One of them was chiefly given to Uncleanness, another to Drunkenness; and the third to Purloining, or stealing from his Master. † Badman's Acquaintance.

Atten. *Alas poor Wretch, he was bad enough before, but these, I suppose, made him much worse.*

Wise. That they made him worse you may be sure of, for they taught him to be an *Arch*, a *chief* one in all their ways.

Atten. *It was an ill hap that he ever came acquainted with them.*

Wise. You must rather word it thus. It was the Judgment of God that he did; that is, *he came acquainted with them, through the anger of God.* He had a good Master, and • A Sign of Gods Anger

and before him a good Father: By the
he had good Counsel given him for Mon
and Years together; but his heart was
upon mischief, he loved wickedness mo
than to do good, even until his Iniqui
came to be hateful; therefore, *from t*
anger of God it was, that these Companio
of his, and he, did at last so acquaint t
gether. Says *Paul, They did not like to reta*
God in their knowledge; and what follow
Rom. 1.28. *wherefore, God gave them over*, or *up to the*
Psal. 125.5. *own hearts lusts*. And again, *As for such*
turn aside to their own crooked ways, the Lo
shall lead them forth with the workers of in
quity. This therefore was Gods hand upo
him, that he might be destroyed, be damn
2 Thess. 2. ed; because he received not the love of th
10,11,12. Truth that he might be saved. He cho
his Delusions and Deluders for him, eve
Prov. 12. the Company of base Men, of Fools, tha
20. he might be destroyed.

The Devils Decoys. Atten. *I cannot but think indeed, that it w*
Great Judgment of God for a Man to be given u
to the company of vile Men; for what are suc
but the Devils * *Decoyers, even those by whom h*
draws the simple into his Net? A Whoremaster,
a Drunkard, a Thief, what are they but th
Devils Baits, by which he catcheth others?

Wise. You say right; but this youn
Badman was no simple one, if by simple
you mean one *uninstructed*; for he had often
good counsel given him: but if by simple
you mean, him that is a Fool as to the tru
Knowledge of, and Faith in Christ, then h
was a simple one indeed: for he cho
death, rather than life, and to live in con
tinua

inual opposition to God, rather than to
e Reconciled unto him; according to that
ying of the Wise Man; *The fools hated* Prov. 1. 29.
owledge, and did choose the Fear of the Lord:
And what Judgment more dreadful can a
ool be given up to, than to be delivered
nto the hands of such Men, that have skill
o do nothing, but to ripen sin, and hasten
s finishing unto damnation? And *there-*
re Men should be afraid of offending God,
ecause he can in this manner punish them-
or their sins. I knew a Man that once
was, as I thought, hopefully awakened
bout his Condition; yea, I knew two that
were so awakened; but in time they began
o draw back, and to incline again to their
sts; wherefore, God gave them up to the
ompany of three or four men, that in less
han three years time brought them round-
to the Gallows, where they were hang- This was
like Dogs, because they refused to live done at
honest Men. *Bedford.*

Atten. *But such Men do not believe, that*
to be given up of God, is in Judgment and
ger; they rather take it to be their liberty,
do count it their happiness; they are glad
their Cord is loosed, and that the reins
on their Neck; they are glad that they may
without controul, and that they may choose
company as can make them more expert in
evil way.

Wise. Their Judgment is *therefore* so
uch the greater, because thereto is added
indness of Mind, and hardness of Heart
wicked way. They are turned up to
e way of Death, but must not see to
what

what place they are going: They must go as the Ox to the slaughter, and as the Fool to the Correction of the Stocks, till a Dart strikes through their Liver, not knowing that it is for their life. This, I say, makes their Judgment double, they are given up of God, for a while to sport themselves with that which will assuredly *make them mourn at last, when their flesh and their body is consumed.* These are those that *Peter* speaks of, that shall utterly perish in their own corruptions; these, I say, *who count it pleasure to riot in the day-time* and that *sport themselves with their own deceivings*, are, *as natural brute beasts, made to be taken and destroyed.*

Prov. 7. 12, 13.

Prov. 5. 11.

2 Pet. 2. 12, 13.

Atten. *Well, but I pray now concerning these three Villains that were young* Badman's *companions: Tell me more particularly how he carried it then.*

Wise. How he carried it? why, he did as they. I intimated so much before, when I said, they made him an *arch*, a *chief* one in their ways

First, He became a Frequenter of * *Taverns* and *Tippling-Houses*, and would stay there untill he was even as drunk as a Beast. And if it was so, that he could not get out by day, he would, be sure, get out by night. Yea, he became so common a Drunkard, at last, that he was taken notice of to be a Drunkard even by all.

* *Badman becomes a frequenter of Taverns.*

Atten. *This is wonderful, for Drunkenness is so beastly a sin, a sin so much against Nature, I wonder that any that have but the appearance of Men, can give up themselves to so beastly (yea, worse than beastly) a thing.* *Wise.*

Wise. It is a Swinish vanity indeed. I will tell you another Story. There was a Gentleman that had a Drunkard to be his Groom, and coming home one Night very much abused with Beer, his Master saw it. Well (quoth his Master within himself,) I will let thee alone to Night, but to Morrow Morning I will convince thee that thou art worse than a Beast, by the behaviour of my Horse. So when Morning was come he bids his Man go and water his Horse, and so he did; but coming up to his Master, he commands him to water him again; so the fellow rid into the water the second time, but his Masters Horse would now drink no more, so the fellow came up and told his Master. Then said his Master, Thou Drunken sot, thou art not worse than my Horse, he will drink but to satisfie nature, but thou wilt drink the abuse of nature; he will drink but to refresh himself, but thou to thy hurt and dammage; He will drink, that he may be more serviceable to his Master, but thou, till thou art uncapable of serving either God or Man. O thou Beast, how much art thou worse than the Horse that thou rideſt on.

* A Story for a Drunkard.

Atten. *Truly I think that his Master served him right; for in doing as he did, he shewed him plainly, as he said, that he had not so much government of himself as his Horse had of himself, and consequently that his beast did live more according to the Law of his nature by far, than did his Man. But pray go on with what you have further to say.*

Wise.

† Four Evils attend Drunkenness.

Wise. Why, I say, that there are † four things, which if they were well considered would make drunkenness to be abhorred in the thoughts of the Children of Men.

Prov. 23. 20, 21.

1. It greatly tendeth to impoverish and begger a Man. *The Drunkard*, says *Solomon shall come to poverty.* Many that have begun the World with Plenty, have gone out of it in Rags, through Drunkenness. Yea, many Children that have been born to good Estates, have yet been brought to a Flail & a Rake, through this beastly sin of their Parents.

2. This sin of Drunkenness, it brings upon the Body, many, great, and incurable Diseases, by which Men do in little time come to their end, and none can help them. So, because they are over much wicked, therefore they dye before their time.

Eccles. 7. 17.

Prov. 23. 29, 30.

3. Drunkenness, is a sin that is often times attended with abundance of other evils. *Who hath woe? Who hath sorrow? Who hath contention? Who hath babblings? Who hath wounds without cause? Who hath redness of the eyes? They that tarry long at the Wine they that go to seek mixt Wine.* That is, the Drunkard.

4. By Drunkenness, Men do often times shorten their dayes; goe out of the Ale-house drunk, and break their Necks before they come home. Instances not a few might be given of this, but this is so manifest, a Man need say nothing.

1 Cor. 6. 10. * The fifth Evil the worst.

Atten. *But that which is worse than all this, is also prepared Men for everlasting burning.*

Wise.

Wise. Yea, and it so stupifies and besotts the soul, that a man that is far gone in Drunkenness, is hardly ever recovered to God. Tell me, when did you see an old Drunkard converted? No, no, such an one will sleep till he dies, though he sleeps on the top of a * Mast, let his dangers be never so great, and Death and Damnation never so near, he will not be awaked out of his sleep. So that if a Man have any respect either to Credit, Health, Life or Salvation, he will not be a Drunken Man. But the truth is, where this sin gets the upper hand, Men are, as I said before, so intoxicated and bewitched with the seeming pleasures, and sweetness thereof, that they have neither heart nor mind to think of that which is better in it self, and would, if imbraced, do them good.

* Prov. 23. 34. 35.

Atten. *You said that Drunkenness tends to poverty, yet some make themselves rich by Drunken bargains.*

Wise. * I said so, because the word says so. And as to some Mens getting thereby, that is indeed but *rare*, and *base*: yea, and base will be the end of such gettings. The Word of God is against such wayes, and the curse of God will be the end of such doings. An Inheritance may sometimes thus be hastily gotten at the beginning, but the end thereof shall not be Blessed. Hark what the Prophet saith; *Wo to him that coveteth an evil covetousness, that he may set his nest on high.* Whether he makes Drunkenness, or ought else, the engine and decoy to get it; for that Man

* An Objection answered.

Habak. 2. 9, 10, 11, 12, Ver. 5, 15.

doth but consult the shame of his own House, the spoiling of his Family, and the damnation of his Soul; for that which he getteth by working of iniquity, is but getting by the devices of Hell; Therefore he can be no gainer neither for himself or Family. that gains by an evil course. But this was one of the sins that Mr. *Badman* was addicted to after he came acquainted with these three fellows, nor could all that his Master could do break him of this Beastly sin.

Atten. *But where, since he was but an Apprentice, could he get Mony to follow this practice, for Drunkenness, as you intimated, is a very costly sin.*

Wise. His Master * paid for all. For (as I told you before) as he learned of these three Villains to be a Beastly Drunkard; so he learned of them to pilfer and steal from his Master. Sometimes he would sell off his Masters Goods, but keep the Mony, that is when he could; also sometimes he would beguile his Master by taking out of his Cash-box: and when he could do neither of these, he would convey away of his Masters wares, what he thought would be least missed, and send to carry them to such and such Houses, where he knew they would be laid up to his use, and then appoint set times there, to meet and make merry with these fellows.

* *Badman's* Masters Purse paid for his Drunkenness.

Atten. *This, was as bad, nay, I think worse than the former; for by thus doing, he did not only run himself under the wrath of God, but has endangered the undoing of his Master and his Family.* Wise.

Wife. Sins go not alone, but follow one the other as do the links of a Chain; he that will be a Drunkard, must have Mony either of his own, or of some other mans; either of his Fathers, Mothers, Masters, or at the High-way, or some way.

Atten. *I fear that many an honest Man is undone by such kind of Servants.*

Wife. I am of the same mind with you, but * this should make the dealer the more wary what kind of Servants he keeps, and what kind of Apprentices he takes. It should also teach him to look well to his Shop himself, also to take strict account of all things that are bought and sold by his Servants. The Masters neglect herein may embolden his servant to be bad, and may bring him too in a short time to rags and a morsel of Bread.

* A Caution for Masters.

Atten. *I am afraid that there is much of this kind of pilfering among Servants in these bad days of ours,*

Wife. Now, while it is in my mind, I will tell you a story. When I was in Prison, there came a Woman to me that was under a great deal of trouble. So I asked her (she being a stranger to me) what she had to say to me. *She said, she was afraid she should be damned.* I asked her the cause of those fears. *She told me that she had some time since lived with a shop-keeper at* Wellingborough, *and had robbed his box in the shop several times of Money, to the value of more than I will now say; and pray* says she, *tell me what I shall do.* I told her, I would have her go to her Master, and make him

satisfaction: *She said she was afraid*; I asked her why? *She said, she doubted he would hang her.* I told her, that I would intercede for her life, and would make use of other friends too, to do the like; *But she told me, she durst not venture that.* Well, said I, shall I send to your Master, while you abide out of sight, and make your peace with him, befor he sees you; and with that, I asked her her Masters Name. But all that she said in answer to this, was, *Pray let it alone till I come to you again.* So away she went, and neither told me her *Masters* Name, nor her *own*: This was about ten or twelve years since, and I never saw her again. I tell you this story for this cause; to confirm your fears, that such kind of Servants too many there be; and that God makes them sometimes like old *Tod*, of whom mention was made before, (through the terrors that he layes upon them) to betray themselves.

I could tell you another, that came to me with a like relation concerning her self, and the robbing of her Mistress; but at this time let this suffice.

Atten. *But what was that other Villany addicted to, I mean, young* Badmans *third companion?*

Wise. * Uncleanness. I told you before, but it seems you forgot.

* *Badman's third Companion addicted to Uncleanness.*

Atten. *Right, it was Uncleanness. Uncleanness is also a filthy sin.*

Wise. It is so; and yet it is one of the most reigning sins in our days.

Atten. *So they say, and that too among*

the

those that one would think had more wit, even among the great ones.

Wise. The more is the pity: for usually Examples that are set by them that are great and chief, spread sooner, and more universally, then do the sins of other Men; yea, and when such Men are at the head in transgressing, sin walks with a bold face through the Land. As *Jeremiah* saith of the Prophets, so may it be said of such, *From them is prophaneness gone forth into all the Land*; that is, with a bold and audacious face, *Jer.* 23. 15. * Sins of great men dangerous.

Atten. *But pray let us return again to Mr. Badman and his companions. You say one of them was very vile in the commission of Uncleanness.*

Wise. Yes, so I say; not but that he was a Drunkard and also Thievish, but he was most arch in this sin of Uncleanness: This Roguery was his Master-piece, for he was a Ringleader to them all in the beastly sin of Whoredom. He was also best acquainted with such houses where they were, and so could readily lead the rest of his Gang unto them. The Strumpets also, because they knew this young Villain, would at first discover themselves in all their whorish pranks to those that he brought with him.

Atten. *That is a deadly thing: I mean, it is a deadly thing to young Men, when such beastly Queans, shall, with Words and Carriages that are openly tempting, discover themselves unto them; It is hard for such to escape their Snare.*

Prov. 5. 8.

Wife. That is true, therefore the Wife Man's counsel is the best: *Come not near the door of her house*; for they are (as you say) very tempting, as is seen by her in the *Proverbs*. *I looked* (says the Wise Man) *through my casement, and behold among the simple ones, I discerned a young man void of understanding, passing through the streets near her corner, and he went the way to her house: In the twilight, in the evening, in the black and dark night. And behold, there met him a Woman with the attire of an harlot, and subtle of heart; (* she is loud and stubborn, her feet abide not in her house. Now she is without, now she is in the street, and lieth in wait at every corner.) So she caught him, and kiss'd him, and with an impudent face said unto him: I have peace-offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with covering of Tapestry, with carved works, with fine Linnen of Ægypt: I have perfumed my bed with Myrrhe, Aloes, and Cinnamon; come let us take our fill of love until the morning, let us solace our selves with loves.* Here was a bold Beast: And indeed, the very Eyes, Hands, Words and Ways of such, are all Snares and Bands to youthful, lustful Fellows: And with these was young *Badman* greatly snared.

Chap. 7. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

* Signs of a Whore.

The sin of Uncleanness cried out against.

Atten. *This sin of Uncleanness is mightily cried out against both by* Moses, *the Prophets, Christ, and his Apostles; and yet, as we see, for all that, how Men run headlong to it!*

Wife. You have said the truth, and I will add, that God, to hold Men back from so

so filthy a sin, has set such a stamp of his Indignation upon it, and commanded such evil effects to follow it, that were not they that use it bereft of all fear of God, and love to their own health, they could not but stop and be afraid to commit. For, besides the eternal Damnation that doth attend such in the next World, (for these *have no Inheritance in the Kingdom of Christ and of God*, Ephes. 5.) the evil effects thereof in this World are dreadful.

Atten. *Pray shew me some of them, that as occasion offereth it self, I may shew them to others for their good.*

Wise. So I will. * 1. It bringeth a Man (as was said of the sin before) to want and poverty; *for by means of a whorish woman a man is brought to a piece of bread.* The reason is, for that an Whore will not yield without hire; and Men when the Devil and Lust is in them, and God and his Fear far away from them, will not stick, so they may accomplish their desire, to lay *their Signet, their Bracelets, and their Staff* to pledge, rather than miss of the fulfilling of their lusts. 2. Again, by this sin Men diminish their strength, and bring upon themselves, even upon the Body, a multitude of Diseases. This King *Lemuel's* Mother warned him of. *What my Son, said she, and what the Son of my Womb, and what the Son of my Vows: Give not thy strength unto Women, nor thy ways to that which destroyeth Kings.* This sin is destructive to the Body. Give me leave to tell you another story. * I have heard of a great Man

* What evils attend this sin. Prov. 6. 26.

Gen. 38. 18.

Prov. 31. 1, 2.

* A Story for Unclean Persons to take notice of.

that was a very unclean Person, and he had lived so long in that sin, that he had almost lost his sight. So his Physicians were sent for, to whom he told his Disease, but they told him, that they could do him no good, unless he would forbear his Women. *Nay then*, said he, *farewell sweet Sight.* Whence I observe, that this sin, as I said, is destructive to the Body; and also, that some Men be so in love therewith, that they will have it, though it destroy their Body.

Atten. *Paul says also, that he that sins this sin*, sins against his own Body. *But what of that, he that will run the hazard of eternal Damnation of his Soul, but he will commit this sin, will for it run the hazard of destroying his Body. If young* Badman *feared not the Damnation of his Soul, do you think that the consideration of impairing of his Body, would have deterred him therefrom?*

Wise. You say true. But yet, methinks, there are still such bad effects follow, often, upon the commission of it, that if Men consider them, it would put, at least, a stop to their career therein.

Atten. *What other evil effects attends this sin.*

More evils attend this sin.

Wise. Outward shame and disgrace, and that in these particulars.

First, There often follows this foul sin, *the Foul Disease*, now called by us the *Pox*. A disease so nauseous and stinking, so infectious to the whole Body (and so intailed to this sin) that hardly are any common with unclean Women, but they have

have more or less a touch of it to their shame.

Atten. *That is a foul disease indeed: I knew a Man once that rotted away with it; and another that had his Nose eaten off, and his Mouth almost quite sewed up thereby.*

Wise. It is a Disease, that where it is, it commonly declares, that the cause thereof is Uncleanness. It declares to all that behold such a Man, that he is an odious, a beastly, unclean person. This is that strange punishment that *Job* speaks of, that is appointed to seize on these *workers of Iniquity.* Job 31. 1, 2, 3.

Atten. *Then it seems you think that the strange punishment that* Job *there speaks of, should be the foul disease.*

Wise. I have thought so indeed, and that for this reason: We see that this Disease is intailed as I may say, to this most beastly sin, nor is there any disease so intailed to any other sin, as this to this. That this is the sin to which the strange punishment is entailed, you will easily perceive when you read the Text. *I made a covenant with mine eyes,* said Job, *why should I think upon a Maid? For what portion is there* (for that sin) *from above, and what Inheritance of the Almighty from on high?* And then he answers himself; *Is not destruction to the wicked, and a strange punishment to the workers of iniquity?* This strange Punishment is the *Pox.*

Also I think that this foul Disease is that which *Solomon* intends, when he saith, (speaking of this unclean and beastly creature) *A wound and dishonour shall he get,* Prov. 6. 33.

and.

and his reproach shall not be turned away. A Punishment *Job* calls it; a Wound and Dishonour, *Solomon* calls it; and they both do set it as a Remark upon this sin; so calling it a *strange punishment*, and *Solomons reproach that shall not be turned away* from them that are common in it.

Atten. *What other things follow upon the commission of this beastly sin?*

Wise. Why, often-times it is attended with Murder, with the Murder of the Babe begotten on the defiled bed. How common it is for the Bastard-getter and Bastard-bearer, to consent together to Murder their Children, will be better known at the day of Judgement; yet something is manifest now.

I will tell you another story. An ancient Man, one of mine acquaintance, a Man of good credit in our Countrey, had a Mother that was a Midwife: who was mostly imployed in laying great persons. To this Womans House, upon a time, comes a brave young Gallant on Horseback, to fetch her to lay a young Lady. So she addresses her self to go with him; wherefore, he takes her up behind him, and away they ride in the Night. Now they had not rid far, but the Gentleman lift off his Horse, and taking the old Midwife in his arms from the Horse, turned round with her several times, and then set her up again; then he got up, and away they went till they came to a stately House, into which he had her, and so into a Chamber where the young Lady was in her pain:

pains: He then bid the Midwife do her Office, and she demanded help, but he drew out his Sword and told her, if she did not make speed to do her Office without, she must look for nothing but Death. Well, to be short, this old Midwife laid the young Lady, and a fine sweet Babe she had; Now there was made in a Room hard by, a very great Fire: so the Gentelman took up the Babe, went and drew the coals from the stock, cast the Child in, and covered it up, and there was an end of that. So when the Midwife had done her work, he paid her well for her pains, but shut her up in a dark room all day, and when night came, took her behind him again, and carried her away, till she came almost at home; then he turned her round, and round, as he did before, and had her to her House, set her down, bid her Farewel, and away he went: And she could never tell who it was.

This Story the Midwifes Son, who was a Minister, told me; and also protested, that his Mother told it him for a truth.

Atten. *Murder doth often follow indeed, as that which is the fruit of this sin: but sometimes God brings even these Adulterers, and Adulteresses to shameful ends. I heard of one, (I think, a Doctor of Physick) and his Whore, who had three or four Bastards betwixt them, and had murdered them all, but at last themselves were hanged for it, in or near to* Colchester. *It came out after this manner: The Whore was so afflicted in her Conscience about it, that she could not be quiet until she had made it known.*

known: Thus God many times makes the Allow of Wickedness their own Accusers, and brings them by their own Tongues to condigne punishment for their own Sins.

Wise. There has been many such instances, but we will let that pass. I was once in the presence of a Woman, a Married Woman, that lay sick of the sickness whereof she died; and being smitten in her Conscience for the sin of Uncleanness, which she had oftentimes committed with other Men, I heard her (as she lay upon her Bed) cry out thus: *I am a Whore, and all my Children are Bastards: And I must go to Hell for my sin; and look, there stands the Devil at my Beds feet to receive my Soul when I die.*

Atten. *These are sad Stories, tell no more of them now, but if you please shew me yet some other of the evil effects of this beastly sin.*

Wise. This Sin is such a snare to the Soul, that unless a Miracle of Grace prevents, it unavoidably perishes in the enchanting and bewitching pleasures of it. This is manifest by these, and such like Texts.

Prov. 6.26. *The Adulteress will hunt for the precious life.*

Chap. 23. 27. *Whoso committeth adultery with a Woman, lacketh understanding, and he that doth it destroys his own soul.*

Hoy. 2.18, 19. *A Whore is a deep ditch, and a strange woman is a narrow pit. Her house inclines to death, and her paths unto the dead. None that go in unto her return again, neither take they hold of the path of life.*

Chap. 7.25, 26, 27. *She hath cast down many wounded; yea, many strong men have been slain by her, her house is the way to Hell, going down to the Chambers of Death.*

Atten.

Atten. *These are dreadful sayings, and do shew the dreadful state of those that are guilty of this sin.*

Wise. Verily so they do. But yet that which makes the whole more dreadful, is, That Men are given up to this sin, because they are abhorred of God, and because abhorred, therefore they shall fall into the commission of it; and shall live there. *The mouth* (that is, the flattering Lips) *of a strange woman is a deep pit, the abhorred of the Lord shall fall therein.* Therefore it saith again of such, that they *have none Inheritance in the Kingdom of Christ and of God.* Prov. 22. 14. Eph. 5. 5.

Atten *Put all together, and it is a dreadful thing to live and die in this transgression.*

Wise. True. But suppose, that instead of all these Judgments, this sin had attending of it all the felicities of this life, and no bitterness, shame, or disgrace mixed with it, yet one hour in Hell will spoil all. O! this Hell, Hell-fire, Damnation in Hell, it is such an inconceivable punishment, that were it but throughly believed, it would nip this sin, with others, in the head. But here is the mischief, those that give up themselves to these things, do so harden themselves in Unbelief and Atheism about the things, the punishments that God hath threatned to inflict upon the committers of them, that at last they arrive to almost an absolute and firm belief, that there is no Judgment to come hereafter: Else they would not, they could not, no not attempt to commit this sin, by such abominable language as some do.

I

I heard of one that should say to his Miss, when he tempted her to the committing of this sin, *If thou wilt venture thy Body, I will venture my Soul.* And I my self heard another say, when he was tempting of a Maid to commit Uncleanness with him, (it was in *Oliver*'s days) That if she did prove with Child, he would tell her how she might escape punishment, (and the Law was then somewhat severe,) Say (saith he) when you come before the Judge, *That you are with Child by the Holy Ghost.* I heard him say thus, and it greatly afflicted me; I had a mind to have accused him for it before some Magistrate; but he was a great Man, and I was poor, and young: so I let it alone, but it troubled me very much.

Desperate words.

Atten. *'Twas the most horrible thing that ever I heard in my life: But how far off are these Men from that Spirit and Grace that dwelt in* Joseph!

Wise. Right; when *Joseph*'s Mistress tempted him, yea, tempted him daily; yea, she laid hold on him, and said with her Whores Forehead, *Come lie with me,* but he refused: He hearkned not to lie with her, or be with her. Mr. *Badman* would have taken the opportunity.

Gen. 39. 10. Of chaste Joseph.

And a little to comment upon this of *Joseph.*

1. Here is a *Miss,* a *great* Miss, the Wife of the Captain of the Guard, some beautiful Dame, I'le warrant you.

2. Here

2. Here is a Miss *won*, and in her wanton Affections come over to *Joseph*, without his speaking of a word.

3. Here is her unclean Desire made known; *Come lie with me*, said she.

4. Here was a fit opportunity. *There was none of the men of the house there within.*

5. *Joseph* was a young Man, full of strength, and therefore the more in danger to be taken.

6. This was to him, a Temptation, from her, that lasted days.

7. And yet *Joseph* refused, 1. Her daily Temptation; 2. Her daily Solicitation: 3. Her daily Provocation, heartily, violently and constantly. For when she caught him by the Garment, *Lie with me*, he left his Garment in her hand, and gat him out. Ay, although contempt, treachery, slander, accusation, imprisonment, and danger of death followed, (for an Whore careth not what mischief she does, when she cannot have her end) yet *Joseph* will not defile himself, sin against God, and hazard his own eternal salvation.

Atten. *Blessed* Joseph! *I would thou hadst more fellows!*

Wise. Mr. *Badman* has more fellows than *Joseph*, else there would not be so many Whores as there are: For though I doubt not but that *that* Sex is bad enough this way, yet I verily believe that many of them are made Whores at first by the flatteries of *Badman's* Fellows. Alas! there is many a Woman plunged into this sin at first even by promises of Marriage. I say, by &c.

Many are made Whores by promises of Marriage.

by these promises they are flattered, yea forced into a consenting to these Villanies and so being in, and growing hardened in their hearts, they at last give themselves up, even as wicked Men do, to act this kind of wickedness with greediness. But *Joseph* you see, was of another mind; for the Fear of God was in him.

I will, before I leave this, tell you here two notable Stories; and I wish Mr. *Badman*'s Companions may hear of them. They are found in *Clark*'s *Looking-Glass for Sinners*; and are these.

Clark's Looking-glass for Sinners, Chap. 2. Page 12.

Mr. *Cleaver* (says Mr. *Clark*) reports of one whom he knew, that had committed the act of Uncleanness, whereupon he fell into such horror of Conscience that he hanged himself; leaving it thus written in a Paper. *Indeed* (saith he) *I acknowledge it to be utterly unlawful for a Man to kill himself, but I am bound to act the Magistrates part, because the punishment of this sin is death.*

Clark doth also in the same Page make mention of two more, who as they were committing Adultery in *London*, were immediately struck dead with fire from Heaven, in the very Act. Their Bodies were so found, half burnt up, and sending out a most loathsom savour.

Atten. *These are notable Stories indeed.*

Wise. So they are, and I suppose they are as true as notable.

Atten. *Well, but I wonder, if young Badman's Master knew him to be such a Wretch, that he would suffer him in his House.*

Wife. Thus liked one another even as fire and water do. Young *Badman*'s ways were odious to his Master, and his Masters ways were such as young *Badman* could not endure. Thus in these two, was fulfilled that saying of the Holy Ghost: *An unjust Man is an abomination to the just, and he that is upright in the way is abomination to the wicked.*

* *Badman* and his Master abhor one another. Prov. 29. 27.

The good Mans ways Mr. *Badman* could not abide, nor could the good Man abide the bad ways of his base Apprentice. Yet would his Master, if he could, have kept him, and also have learnt him his Trade.

Atten. *If he could! why he might, if he would, might he not?*

Wife. Alas, *Badman* ran away from him once and twice, and would not at all be ruled. So the next time he did run away from him, he did let him go indeed. For he gave him no occasion to run away, except it was by holding of him as much as he could (and that he could do but little) to good and honest rules of life. And had it been ones own case, one should have let him go. For what should a Man do, that had either regard to his own Peace, his Childrens Good, or the preservation of the rest of his servants from evil, but let him go? Had he stayed, the House of Correction had been most fit for him, but thither his Master was loath to send him, because of the love that he bore his Father. An house of correction, I say, had been the fittest place for him, but his Master let him go.

Young *Badman* runs away from his Master.

At.

Atten. *He ran away, you say, but whither did he run?*

He gets a new Master like himself.

Wife. Why, to one of his own Trade and also like himself. Thus the wicked joined hand in hand, and there he serv'd out his time.

Atten. *Then, sure, he had his hearts desire, when he was with one so like himself.*

Wife. Yes. So he had, but God gave him in his anger.

Atten. *How do you mean?*

A sign of Gods anger upon young *Badman.*

Wife. I mean as before, that for a wicked Man to be by the Providence of God turned out of a good Mans Doors, into a wicked Mans House to dwell, is a sign of the Anger of God. For God by this, and such Judgments, says thus to such an one: *Thou wicked one, thou lovest not me, my ways nor my people; Thou castest my Law and good Counsel behind thy back: Come, I will dispose of thee in my wrath; thou shalt be turned over to the ungodly, thou shalt be put to school to the Devil, I will leave thee to sink and swim in sin, till I shall visit thee with Death and Judgment.* This was therefore another Judgment that did come upon this young *Badman.*

Atten. *You have said the truth, for God by such a Judgment as this, in effect says so indeed, for he takes them out of the hand of the just, and binds them up in the hand of the wicked, and whither they then shall be carried, a Man may easily imagine.*

Demonstration of Gods anger towards him.

Wife. It is one of the saddest tokens of Gods anger that happens to such kind of persons: And that for several reasons.

1. Such

1. Such an one, by this Judgment, is put out of the way, and from under the means which ordinarily are made use of to do good to the Soul. For a Family where Godliness is professed, and practised, is Gods Ordinance, the place which he has appointed to teach young ones the way and fear of God. Now to be put out of such a Family into a bad, a wicked one, as Mr. *Badman* was, must needs be in Judgment, and a sign of the anger of God. For in ungodly Families Men learn to forget God, to hate goodness, and to estrange themselves from the ways of those that are good. Gen. 18. 18, 19.

2. In Bad Families, they have continually fresh Examples, and also incitements to evil, and fresh encouragements to it too. Yea, moreover, in such places evil is commanded, praised, well-spoken of, and they that do it, are applauded; and this, to be sure, is a drowning Judgment.

3. Such Places are the very Haunts and Walks of the infernal Spirits, who are continually poysoning the Cogitations and Minds of one or other in such Families, that they may be able to poyson others. Therefore observe it, usually in wicked Families, some one, or two, are more arch for wickedness then are any other that are there. Now such are Satans Conduit-pipes; for by them he conveighs of the Spawn of Hell, through their being crafty in wickedness, into the Ears and Souls of their Companions. Yea, and when they have once conceived wickedness, they travel

vel with it, as doth a Woman with Child till they have brought it forth; *Behold,* Psal. 7. 14. *travelleth with iniquity, and hath conceived mischief, and brought forth falshood.* So Men, as here is intimated in the Text, as was hinted also before, have a kind mystical, but hellish copulation with Devil, who is the Father, and their Sin the Mother of Sin and Wickedness; and they, so soon as they have conceived Jam. 1. 15. him, finish, by bringing forth sin, both and their own damnation.

* It concerns Parents to put their Children into good Families.

Atten. * *How much then doth it concern Parents that love their Children, to see, that if they go from them, they be put into such Families as be good, that they may learn betimes to eschew evil, and to follow that which is good.*

* Masters should also beware what Servants they entertain.

Wise. It doth concern them indeed; and it doth also concern them * that take Children into their Families, to take heed what Children they receive. For a Man may soon by a bad Boy, be dammaged both in his Name, Estate, and Family, and also hindred in his Peace and peaceable pursuing after God and godliness; I say, by one such *Vermin* as a wicked and filthy Apprentice.

Atten. *True, for one Sinner destroyeth much good, and a poor Man is better than a Liar. But many times a Man cannot help it; for servants as at the beginning promise very fair, are by a little time proved to be very Rogues,* like young Badman.

Wise. That is true also, but when a Man has done the best he can to help it, he may

with the more confidence expect the Blessing of God to follow, or he shall have the more peace, if things go contrary to his desire.

Atten. *Well, but did Mr.* Badman *and his Master agree so well? I mean his last Master, since they were Birds of a Feather, I mean, since they were so well met for wickedness.*

Wise. This second Master, was, as before I told you, *bad enough*, but yet he would often fall out with young *Badman* his Servant, and chide, yea, and sometimes beat him too for his naughty doings. Young *Badman* and his Master cannot agree.

Atten. *What! for all he was so bad himself! This is like the Proverb,* The Devil corrects Vice.

Wise. I will assure you, 'tis as I say. For you must know, that *Badman*'s ways suited not with his Masters gains. Could he have done as the Damsel that we read of *Acts* 16. did, to wit, fill his Masters Purse with his badness, he had certainly been his *White-boy*, but it was not so with young *Badman*; and therefore, though his Master and he did suit well enough in the main, yet in *this* and that *point* they differed. Acts 16. 16.

* Young *Badman* was for neglecting of his Masters business, for going to the Whore-house, for beguiling of his Master, for attempting to debauch his Daughters, and the like: No marvel then if they disagreed in these points. Not so much for that his Master had an antipathy against the fact it self, for he could do so when he was an Apprentice; but for that his Servant by his sin made spoil of his Commodi- * Reasons of their disagreeing.

dities, &c. and so damnified his Ma[illegible]

Had (as I said before) young *Bad*[illegible] wickedness, had only a tendency to [illegible] Masters advantage; as could he [illegible] Sworn, Lied, Cousened, Cheated, and D[illegible] frauded Customers for his Master, (and [illegible] deed sometimes he did so) but had [illegible] been *all* that he had done, he had not [illegible] no not a wry word from his Master: [illegible] this was not always Mr. *Badman*'s way.

Atten. That *was well brought in, even* [illegible] Maid *that we read of in the* Acts, *and* [illegible] *distinction was as clear betwixt the wickedn*[illegible] *and the wickedness of servants.*

Wise. Alas! Men that are wicked them-selves, yet greatly hate it in others, not simply because it is wickedness, but becau[illegible] it opposeth their interest. Do you think that that Maids Master would have bee[illegible] troubled at the loss of her, if he had no[illegible] lost, with her, his gain: No, I'le warra[illegible] you; she might have gone to the Devil fo[illegible] him: But when her Master saw *the hope* [illegible] *his gain was gone*, then, then he fell to pe[illegible]secuting *Paul*. But Mr. *Badman*'s Mast[illegible] did sometimes lose by Mr. *Badman*'s sin[illegible] and then *Badman* and his Master were [illegible] odds.

Acts 16. 17, 18, 19, 20.

Atten. *Alas poor* Badman! *Then it seem*[illegible] *thou couldest not at all times please thy like.*

Wise. No, he could not, and the reason I have told you.

Atten. *But do not bad Masters condem*[illegible] *themselves in condemning the badness of their servants.*

Wise.

Wise. Yes; in that they condemn that in another which they either have, or do allow in themselves. And the time will come, when that very sentence that hath gone out of their own mouths against the sins of others, themselves living and taking pleasure in the same, shall return with violence upon their own pates. The Lord pronounced Judgment against *Baasha*, as for all his evils in general, so for this in special, because he was *like the house of* Jeroboam, *and yet killed him.* This is Mr. *Badman*'s Masters case, he is like his Man, and yet he beats him. He is like his Man, and yet he rails at him for being bad. Ro. 14 22.

Bad Masters condemn themselves when they for badness beat their Bad servants. 1 King. 16. 7.

Atten. *But why did not young* Badman *run away from this Master, as he ran away from the other?*

Wise. He did not. And if I be not mistaken, the reason why, was this. There was Godliness in the House of the first, and that young *Badman* could not endure. For Fare, for Lodging, for Work, and Time, he had better, and more by this Masters allowance, than ever he had by his last; but all this would not content, because Godliness was promoted there. He could not abide this *praying*, this *reading of Scriptures*, and *hearing*, and *repeating* of Sermons: he could not abide to be told of his transgressions in a sober and Godly manner.

Why young *Badman* did not run away from this Master, though he did beat him.

Atten. *There is a great deal in the Manner of reproof, wicked Men both can, and cannot bide to hear their transgressions spoken against.*

Wise.

Why *Badman* could bear his last Masters reproof better than he could the first.

Wise. There is a great deal of difference indeed. This last Master of Mr. *Badman*'s would tell Mr. *Badman* of his sins; Mr. *Badman*'s own Dialect; he would swear, and curse, and damn, when he told him of his sins, and this he could bear better, than to be told of them after a godly sort. Besides, that last Master would when his passions and rage was over, laugh at and make merry with the sins of his Servant *Badman*: And that would please young *Badman* well. Nothing offended *Badman* but blows, and those he had but few of now, because he was pretty well grown up. For the most part when his Master did rage and swear, he would give him Oath for Oath, and Curse for Curse, at least secretly, let him go on as long as he would.

Atten. *This was hellish living.*

By what means *Badman* came to be compleated in his wickedness.

Wise. 'Twas hellish living indeed: And a Man might say, that with this Master young *Badman* compleated himself yet more and more in wickedness, as well as in his Trade: for by that he came out of his time, what with his own inclination to sin, what with his acquaintance with his three Companions, and what with his last Masters and the wickedness he saw in him; he became a sinner in grain. I think he had a bastard laid to his charge before he came out of his time.

Badman out of his time.

Atten. *Well, but it seems he did live to come out of his time, but what did he then?*

Wise. Why, he went home to his Father and he like a loving and tender-hearted Father received him into his House.

Atten.

Atten. *And how did he carry it there?*

Wife. Why, * the reaſon why he went home, was, for Money to ſet up for himſelf, he ſtaid but a little at home, but that little while that he did ſtay, † he refrained himſelf as well as he could, and did not ſo much as diſcover himſelf to be baſe, for fear his Father ſhould take diſtaſte, and ſo ſhould refuſe, or for a while forbear to give him Money.

* He goes home to his Father.

† He refrains himſelf for Money.

Yet even then he would have his Times, and Companions, and the fill of his Luſts with them, but he uſed to blind all with this; he was glad to ſee his old Acquaintance, and they as glad to ſee him, and he could not in civility but accommodate them with a bottle or two of Wine, or a dozen or two of Drink.

Atten. *And did the old man give him money to ſet up with?*

Wife. Yes, above Two hundred Pounds.

Atten. *Therein, I think, the old man was out. Had I been his Father, I would have held him a little at ſtaves-end, till I had had far better proof of his manners to be good; (for I perceive that his Father did know what a naughty Boy he had been, both by what he uſed to do at home, and becauſe he changed a good Miſter for a bad,* &c.) ‖ *He ſhould not therefore have given him money ſo ſoon. What if he had pinched a little, and gone to Journey-work for a time, that he might have known what a penny was, by his earning of it? Then, in all probability he had known better how to have ſpent it: Yea, and by that time perhaps, have better conſidered with himſelf, how to have lived*

‖ Severity what it inclines to.

in the World. Ay, and who knows but he might have come to himself with the Prodigal, and have asked God and his Father forgiveness for the Villanies that he had committed against them.

Wife. If his Father could also have blessed this manner of dealing to him, and have made it effectual for the ends that you have propounded; then I should have thought as you. But alas, alas, you talk as if you never knew, or had at this present forgot what the bowels and compassions of a Father are. Why did you not serve your own Son so? But 'tis evident enough, * that we are better at giving good Counsel to others, than we are at taking good Counsel our selves. But mine honest Neighbour, suppose that Mr. *Badman*'s Father had done as you say, and by so doing had driven his Son to ill Courses, what had he bettered either himself or his Son in so doing?

* We are better at giving than taking good Counsel.

Atten. *That's true, but it doth not follow,* † *that if the Father had done as I said, the Son would have done as you suppose. But if he had done as you have supposed, what had he done worse than what he hath done already?*

† This is to be considered.

Wife. He had done bad enough, that's true. But suppose his Father had given him no Money, and suppose that young *Badman* had taken a pett thereat, and in an anger had gone beyond Sea, and his Father had neither seen him, nor heard of him more. Or suppose that of a mad and headstrong Stomach, he had gone to the High-way for Money, and so had brought himself to the Gallows, and his Father and Family to great contempt,

contempt, or if by so doing he had not brought himself to that end, yet he had added to all his Wickedness, such and Evils besides: And what Comfort could his Father have had in this?

Beside, when his Father had done for him what he could, with desire to make him an honest Man, he would then, whether his Son had proved honest or no, have laid down his Head with far more Peace, than if he had taken your Counsel.

Atten. *Nay, I think I should not a been forward to have given advice in the cause; but truly you have given me such an account of his Villainies, that the hearing thereof has made me angry with him.*

Wife. In an angry Mood we may soon out-shoot our selves, but poor Wretch, as he is, he is gone to his place. But, as I said, when a good Father hath done what he can for a bad Child, and that Child shall prove never the better, he will lie down with far more Peace, than if through Severity, he had driven him to Inconveniencies.

I remember that I have heard of a good Woman, that had (as this old Man) a bad and ungodly * Son, and she prayed for him, counselled him, and carried it Motherly to him for several Years together; but still he remained bad. At last, upon a time, after she had been at Prayer, as she was wont, for his Conversion, she comes to him, and thus, or to this effect, begins again to admonish him. *Son*, said she, *Thou hast been, and art a wicked Child, thou hast cost me many a Prayer and Tear, and yet*

* A good Woman and her bad Son.

thou remaineſt wicked. Well, I have done my Duty, I have done what I can to ſave thee; now I am ſatisfied, that if I ſhall ſee thee damned at the day of Judgement, I ſhall be ſo far off from being grieved for thee, that I ſhall rejoyce to hear the Sentence of thy Damnation at that day: And it converted him.

I tell you, that if Parents carry it lovingly towards their Children, mixing their Mercies with loving Rebukes, and their loving Rebukes with Fatherly and Motherly Compaſſions, they are more likely to ſave their Children, than by being churliſh and ſevere toward them: but if they do not ſave them, if their Mercy doth them no good, yet it will greatly eaſe them at the day of Death, to conſider; I have done by Love as much as I could, to ſave and deliver my Child from Hell.

Atten. *Well, I yield. But pray let us return again to Mr.* Badman: *You ſay, that his Father gave him a piece of Money that he might ſet up for himſelf.*

* Mr. *Badman* ſets up for himſelf, and quickly runs to the Lands end.

Wife. Yes, his Father did give him * *a piece of Money, and he did ſet up: and almoſt as ſoon ſet down again*: for he was not long ſet up, but by his ill managing of his matters at home, together with his extravagant Expences abroad, he was got ſo far into Debt, and had ſo little in his Shop to pay, that he was hard put to it to keep himſelf out of Priſon. But when his Creditors underſtood that he was about to marry, and in a fair way to get a rich Wife, they ſaid among themſelves, We will not be haſty with

with him, if he gets a rich Wife he will pay us all.

Atten. *But how could he so quickly run out, for I perceive 'twas in little time, by what you say?*

Wise. 'Twas in little time indeed, I think he was not above two Years and an half in doing of it: but the reason is apparent; *for he being a wild young Man, and now having the Bridle loose before him, and being wholly subjected to his Lusts and Vices, he gave himself up to the way of his Heart, and to the sight of his Eye, forgetting that for all these things God will bring him to Judgment; and he that doth thus, you may be sure, shall not be able long to stand on his Legs.

*The reason of his running out.

Eccles. 11. 9.

Besides, he had now an addition of †new Companions; Companions you must think, most like himself in Manners, and so such that cared not who sunk, if they themselves might swim. These would often be haunting of him, and of his Shop too when he was absent. They would commonly egg him to the Ale-house, but yet make him Jack-pay-for-all: They would be borrowing also Money of him, but take no care to pay again, except it was with more of their Company, which also he liked very well; and so his *poverty* came *like one that traveleth*, and his *want like an armed man*.

†New Companions.

But all the while they studied his Temper; ‖he loved to be flattered, praised and commended for Wit, Manhood and Personage; and this was like stroking him over the Face. Thus they Collogued with him,

‖Mr. *Badman's* Temper.

and got yet more and more into him, and so (like Horſe-leaches) they drew away that little that his Father had given him, and brought him quickly down, almoſt to dwell next Door to the Beggar.

Pro. 29. 3. Chap. 13. 20. Atten. *Then was the ſaying of the wiſe Man fulfilled, He that keepeth company with harlots, and a companion of fools, ſhall be deſtroyed.*

Pro. 28. 7. *Wiſe.* Ay, and that too, *A companion of riotous perſons ſhameth his father*: For he, poor Man, had both Grief and Shame, to ſee how his Son (now at his own hand) behaved himſelf in the enjoyment of thoſe good things, in and under the lawful uſe of which he might have lived to God's Glory, his own Comfort, and Credit among his Neighbours. Prov. 28. 29. *But he that followeth vain perſons, ſhall have poverty enough.* The way that he took, led him directly into this Condition; for who can expect other things of one that follows ſuch Courſes? Beſides, when he was in his Shop, he could not abide to be doing: He was naturally given to Idleneſs: He loved to live high, but his Hands refuſed to labour; and what elſe can the end of ſuch an one be, but that which the wiſe Man ſaith? Pro. 23. 21. *The Drunkard and the Glutton ſhall come to poverty, and drowſineſs ſhall cloath a man with rags.*

Atten. *But now, methinks, when he was brought thus low, he ſhould have conſidered the Hand of God that was gone out againſt him, and ſhould have ſmote upon the breaſt, and have returned.*

Wiſe.

Wife. * Consideration, good Consideration was far from him, he was as stout and proud now, as ever in all his Life, and was as high too in the pursuit of his Sin, as when he was in the midst of his fulness; only he went now like a tired Jade, the Devil had almost rid him off of his Legs.

* His Behaviour under his decays.

Atten. *Well, but what did he do when all was almost gone?*

Wife. Two things were now his play. † 1. He bore all in Hand by Swearing and Cracking and Lying, that he was as well to pass, as he was the first day he set up for himself, yea, that he had rather got than lost; and he had at his beck some of his Companions that would swear to confirm it as fast as he.

† How he covered his decays.

Atten. *This was double Wickedness, 'twas a Sin to say it, and another to swear it.*

Wife. That's true, but what Evil is that that he will not do, that is left of God, as I believe Mr. *Badman* was?

Atten. *And what was the other thing?*

Wife. ‖ Why, that which I hinted before, he was for looking out for a rich Wife: and now I am come to some more of his invented, devised, designed and abominable Rogueries, such that will yet declare him to be a most desperate Sinner.

‖ *Badman* is for a rich Wife.

The thing was this: A Wife he wanted, or rather Money; for as for a Woman he could have Whores enow at his whistle. But, as I said, he wanted Money, and that must be got by a Wife, or no way; nor could he so easily get a Wife neither, except he became an Artist at the way of dissembling;

* *Balman* has a godly Maid in his Eye. He seeks to get her, why, and how.

† He calls his Companions together, and they advise how to get her.

sembling; nor would dissembling do among that People that could dissemble as well as he. * But there dwelt a Maid not far from him, that was both Godly, and one that had a good Portion, but how to get her, there lay all the craft. † Well, he calls a Council of some of his most trusty and cunning Companions, and breaks his mind to them; to wit, that he had a mind to marry: and he also told them to whom: But, said he, how shall I accomplish my end, she is Religious, and I am not? Then one of them made reply, saying, Since she is Religious, you must pretend to be so likewise, and that for some time before you go to her: Mark therefore whither she goes daily to hear, and do you go thither also; but there you must be sure to behave your self soberly, and make as if you liked the Word wonderful well; stand also where she may see you, and when you come home, be sure that you walk the Street very soberly, and go within sight of her: This done for a while, then go to her, and first talk of how sorry you are for your Sins, and shew great love to the Religion that she is of; still speaking well of her Preachers and of her godly Acquaintance, bewailing your hard hap, that it was not your Lot to be acquainted with her and her fellow-Professors sooner; and this is the way to get her. Also you must write down Sermons, talk of Scriptures, and protest that you came a wooing to her, only because she is Godly and because you should count it your greatest Happiness if you might but have such

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an one: As for her Money, ſlight it, it will be never the further off, that's the way to come ſooneſt at it, for ſhe will be jealous at firſt that you come for her Money; you know what ſhe has, but make not a Word about it. Do this, and you ſhall ſee if you do not intangle the Laſs.

Thus was the ſnare laid for this poor honeſt Maid, and ſhe was quickly catched in his Pit.

Atten. *Why, did he take this Counſel?*

Wiſe. Did he! yes, and after a while, went as boldly to her, and that under a Vizzard of Religion, as if he had been for Honeſty and Godlineſs, one of the moſt ſincere and upright-hearted in *England*. He obſerved all his Points, and followed the Advice of his Counſellors, and quickly obtained her too; for natural parts he had, he was Tall, and Fair, and had plain, but very good Cloaths on his Back; and his Religion was the more eaſily attained; for he had ſeen ſomething in the Houſe of his Father, and firſt Maſter, and ſo could the more readily put himſelf into the Form and Shew thereof.

* *Badman goes to the Damſel as his Counſel adviſed him.*

So he appointed his Day, and went to her, as that he might eaſily do, for ſhe had neither Father nor Mother to oppoſe. Well, when he was come, and had given her a civil Complement, to let her underſtand why he was come, then he began and told her, † That he had found in his Heart a great deal of Love to her Perſon; and that, of all the Damſels in the World he had pitched upon her, if ſhe thought fit, to make her

† *Badman's Complement, his ſaying his Complement.*

his beloved Wife. The Reasons, as he told her, why he had pitched upon her were, her Religious and Personal Excellencies; and therefore intreated her to take his Condition into her tender and loving Consideration. As for the World, quoth he, I have a very good Trade, and can maintain my self and Family well, while my Wife sits still on her Seat; I have got thus, and thus much already, and feel Money come in every day, but that is not the thing that I aim at, 'tis an honest and godly Wife. Then he would present her with a good Book or two, pretending how much good he had got by them himself. He would also be often speaking well of godly Ministers, especially of those that he perceived she liked, and loved most. Besides, he would be often telling of her, what a godly Father he had, and what a new Man he was also become himself; and thus did this treacherous Dealer, deal with this honest and good Girl, to her great Grief and Sorrow, as afterward you shall hear.

Atten. *But had the Maid no Friend to look after her?*

Wise. Her Father and Mother were dead, and that he knew well enough, and so she was the more easily overcome by his naughty, lying Tongue. But if she had never so many Friends, she might have been beguiled by him. *It is too much the custom of young People now, to think themselves wise enough to make their own Choice, and that they need not ask Counsel of those that are older and also wiser than they: but

*Neglect of Counsel about marriage dangerous

but this is a great fault in them, and many of them have paid dear for it. Well, to be short, in little time Mr. *Badman* obtains his *desire, gets this honest Girl and her Money, is married to her, brings her home, makes a Feast, entertains her royally, but her Portion must pay for all.

* *Badman* obtains his desire, is married, &c.

Atten. *This was wonderful deceitful doings, a Man shall seldom hear of the like.*

Wise. By this his doing, he shewed how little he feared God, and what little dread he had of his Judgmentts. † For all this Carriage, and all these Words were by him premeditated Evil, he knew he lyed, he knew he dissembled; yea, he knew that he made use of the Name of God, of Religion, good Men, and good Books, but as a stalking-Horse, thereby the better to catch his Game. In all this his glorious pretence of Religion, he was but a glorious painted Hypocrite, and Hypocrisie is the highest Sin that a poor carnal Wretch can attain unto; it is also a Sin that most dareth God, and that also bringeth the greater Damnation. Now was he a whited Wall, now was he a painted Sepulchre; *now was he a grave that appeared not*; || for this poor, honest, godly Damsel, little thought that both her Peace, and Comfort, and Estate, and Liberty, and Person, and all, were *going to her burial*, when she was going to be married to Mr. *Badman*: And yet so it was, she enjoyed her self but little afterwards; she was as if she was dead and buried, to what she enjoyed before.

† His carriage judged ungodly and wicked.

Mat. 23.

|| The great alteration that quickly happened to *Badman's* Wife.

Atten.

Atten. *Certainly some wonderful Judgment of God must attend and overtake such wicked Men as these.*

Wise. You may be sure that they shall have Judgment to the full, for all these things, when the Day of Judgment is come. But as for Judgment upon them in this Life, it doth not always come, no not upon those that are worthy thereof. *They that tempt God are delivered, and they that work Wickedness are set up:* * But they are reserved to the Day of Wrath, and then for their Wickedness, God will repay them to their Faces. *The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath; who shall declare his way to his face? and who shall repay him what he hath done? yet shall he be brought to the grave, and remain in the tomb.* That is, *ordinarily* they escape God's Hand in this Life, save only a few Examples are made, that others may be cautioned, and take warning thereby: But at the Day of Judgment they must be rebuked for their Evil with the lashes of devouring Fire.

Mal. 3.15. * Expectation of Judgment is for such thing: Job 21. 30, 31, 32.

Atten. *Can you give me no examples of God's Wrath upon Men that have acted this tragical wicked Deed of Mr.* Badman.

Wise. Yes; † *Hamor* and *Shechem*, and all the Men of their City, for attempting to make God and Religion the stalking-Horse to get *Jacob's* Daughters to Wife, were together slain with the edge of the Sword. A Judgment of God upon them, no doubt, for their dissembling in that matter. All manner of lying and dissembling is

† An Example of God's anger on such as have heretofore committed this Sin of Mr. *Badman.* Gen. 34.

is dreadful, but to make God and Religion a Disguise, therewith to blind thy Dissimulation from others Eyes, is highly provoking to the Divine Majesty.

I knew one that dwelt not far off from our Town, that got him a Wife *as Mr.* Badman *got his*; but he did not enjoy her long: for one Night as he was riding home (from his Companions, where he had been at a neighbouring Town) his Horse threw him to the Ground, where he was found dead at break of Day; frightfully and lamentably mangled with his fall, and besmeared with his own Blood.

Atten. *Well, but pray return again to Mr.* Badman, *how did he carry it to his Wife, after he was married to her?*

Wife. Nay, let us take things along as we go. He had not been married but a little while, * but his Creditors came upon him for their Money: He deferred them a little while, but at last things were come to that point, that pay he must, or must do worse; so he appointed them a time, and they came for their Money, and he payed them down with her Money before her Eyes, for those Goods that he had profusely spent among his Whores long before, (besides the Portion that his Father gave him) to the value of two hundred Pounds.

* After *Badman* is married, his Creditors come upon him, and his Wife's Portion pays for that which the Whores were cheated with before he was married.

Atten. *This beginning was bad; but what shall I say? 'twas like Mr.* Badman *himself. Poor Woman, this was but a bad beginning for her, I fear it filled her with trouble enough, as I think such a beginning would have done, one perhaps much stronger than she.*

Wife.

Wife. Trouble, ay, you may be sure of it, but now 'twas too late to repent, she should have looked better to her self, when being wary would have done her good; * her Harms may be an Advantage to others, that will learn to take heed thereby; but for her self, she must take what follows, even such a Life now as Mr. *Badman* her Husband will lead her, and that will be bad enough.

* Now she reaps the fruits of her unadvisedness.

Atten. *This beginning was* bad, *and yet I fear it was but the beginning of* bad.

Wife. You may be sure, that it was but the beginning of badness, for other Evils came on apace; as for instance: † It was but a little while after he was married, but he hangs his Religion upon the Hedge, or rather dealt with it as Men deal with their old Cloaths, who cast them off, or leave them to others to wear, for his part, he would be Religious no longer.

† Now *Badman* has got him a Wife by Religion, he hangs it by as a thing out of use, and entertains his old Companions.

Now therefore he had pulled off his Vizzard, and began to shew himself in his old Shape, a base, wicked, debauched Fellow, (and now the poor Woman saw that she was betrayed indeed;) now also his old Companions begin to flock about him, and to haunt his House and shop as formerly: And who with them but Mr. *Badman*? and who with him again but they?

‖ He drives good Company from his Wife.

‖ Now those good People that used to company with his Wife, began to be amated and discouraged; also he would frown and gloat upon them, as if he abhorred the appearance of them: so that in little time he drove all good Company from her, and made

made her ſit ſolitary by her ſelf. (a) He alſo began now to go out a Nights to thoſe Drabs who were his Familiars before, with whom he would ſtay ſometimes till midnight, and ſometimes till almoſt Morning, and then would come home as drunk as a Swine, and this was the courſe of Mr. *Badman*. (a) He goes to his Whores.

Now, when he came home in this Caſe, if his Wife did but ſpeak a Word to him, about where he had been, and why he had ſo abuſed himſelf, though her Words were ſpoken in never ſo much Meekneſs and Love, (b) then ſhe was Whore, and Bitch, and Jade; and 'twas well if ſhe miſs'd his Fingers and Heels. Sometimes alſo he would bring his Punks home to his Houſe, and wo be to his Wife when they were gone, if ſhe did not entertain them with all varieties poſſible, and alſo carry it lovingly to them. (b) He rails at his Wife,

Thus this good Woman was made by *Badman* her Husband, to poſſeſs nothing but Diſappointments as to all that he had promiſed her, or that ſhe hoped to have at his Hands.

But that that added preſſing Weight to all her Sorrow, was, (c) That, as he had caſt away all Religion himſelf, ſo he attempted, if poſſible, to make her do ſo too. He would not ſuffer her to go out to the Preaching of the Word of Chriſt, nor to the reſt of his Appointments, for the Health and Salvation of her Soul: (d) he would now taunt at, and reflectingly ſpeak of her Preachers; and would receive, yea raiſe Scandals of them, to her very great Grief and Affliction. (c) He ſeeks to force his Wife from her Religion. (d) He mocks at her Preachers.

Now

Now she scarce durst go to an honest Neighbours House, or have a good Book in her Hand; 'specially when he had his Companions in his House, or had got a little drink in his Head. He would also, when he perceived that she was dejected, (a) speak tauntingly, and mockingly to her in the presence of his Companions, calling of her his Religious Wife, his demure Dame, and the like; also he would make a Sport of her among his wanton ones abroad.

(a) He mocks his Wife in her Dejections.

If she did ask him (as sometimes she would) to let her go out to a Sermon, he would in a currish manner reply, (b) *Keep at home, keep at home, and look to your Business, we cannot live by hearing of Sermons.* If she still urged that he would let her go, then he would say to her, *Go if you dare.* He would also charge her with giving of what he had to her Ministers, when, vile Wretch, he had spent it on his vain Companions before.

(b) He refuses to let her go out to good Company.

This was the Life that Mr. *Badman*'s good Wife lived, within few Months after he had married her.

Atten. *This was a disappointment indeed.*

Wise. A Disappointment indeed, as ever, I think, poor Woman had. One would think that the Knave might a little let her have had her Will, since it was nothing but to be honest, and since she brought him so sweet, so lumping a Portion, for she brought Hundreds into his House: I say, one would think he should have let her had her own Will a little, since she desired it only in the Service and Worship of God: but could

could she win him to grant her that? No, not a bit if it would have saved her Life. True, (a) sometimes she would steal out when he was from home, on a Journey, or among his drunken Companions, but with all privacy imaginable; and, poor Woman, this Advantage she had, she carried it so to all her Neighbours, that, though many of them were but carnal, yet they would not betray her, or tell of her going out to the World, if they saw it, but would rather endeavour to hide it from Mr. *Badman* himself.

(a) She gets out sometimes by stealth.

Atten. *This Carriage of his to her, was enough to break her Heart.*

Wife. It was enough to do it indeed, yea it did effectually do it. It killed her in time, yea it was all the time a killing of her. She would often-times when she sate by her self, thus mournfully bewail her Condition: (b) *Wo is me that I sojourn in* Meshech, *and that I dwell in the tents of* Kedar; *my soul hath long time dwelt with him that hateth peace, O what shall be given unto thee, thou deceitful tongue? or what shall be done unto thee, thou false tongue? I am a Woman grieved in spirit, my Husband has bought me and sold me for his Lusts: 'Twas not me, but my Money that he wanted: O that he had had it, so I had had my Liberty!*

(b) Her repentance and complaint. Psal. 120.

This she said, not of contempt of his Person, but of his Conditions, and because she saw that by his hypocritical Tongue, he had brought her not only almost to Beggary, but robbed her of the Word of God.

Atten.

(a) The Evil of being unequally yoaked together.

Atten. (a) *It is a deadly thing, I see, to be unequally yoaked with Unbelievers. If this Woman had had a good Husband, how happily might they have lived together! Such an one would have prayed for her, taught her, and also would have encouraged her in the Faith, and Ways of God: But now, poor Creature, instead of this, there* is nothing *but the quite contrary.*

Wife. It is a deadly thing indeed, and therefore, by the Word of God, his People are forbid to be joyned in Marriage with them. *Be not,* saith it, *unequally yoaked together with Unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what Concord hath Christ with Belial? Or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols?* There can be no agreement where such Matches are made, even God himself hath declared the contrary, from the beginning of the World. *I* (says he) *will put enmity betwixt thee and the Woman, betwixt thy seed and her seed.* Therefore he saith in another place, They can mix no better than Iron and Clay. I say, they cannot agree, they cannot be one, and therefore they should be aware at first, and not lightly receive such into their Affections. God has often made such Matches bitter, especially to his own. Such Matches are, as God said of *Eli*'s Sons that were spared, *to consume the Eyes, and to grieve the Heart.* Oh the wailing, and Lamentation that they have made that have been thus yoaked, especially

2 Cor. 6. 13.

Gen. 3. 15.

Deut. 2. 43.

especially if they were such as would be so yoaked, against their Light, and good Counsel to the contrary.

Atten. *Alas! he deluded her with his Tongue, and feigned Reformation.*

Wise. Well, well; she should have gone more warily to work: (*a*) what if she had acquainted some of her best, most knowing, and godly Friends therewith? what if she had engaged a Godly Minister or two to have talked with Mr. *Badman*? Also, what if she had laid wait round about him, to espy if he was not otherwise behind her Back than he was before her Face? And besides, I verily think (since in the multitude of Counsellors there is safety) that if she had acquainted the Congregation with it, and desired them to spend some time in Prayer to God about it, and if she must have had him, to have received him as to his Godliness, upon the Judgment of others rather than her own, (she knowing them to be Godly and Judicious, and unbiassed Men) she had had more Peace all her Life after; than to trust to her own poor, raw, womanish Judgment, as she did. Love is blind, and will see *nothing* amiss, where others may see an hundred Faults. Therefore I say, she should not have trusted to her own Thoughts in the matter of his Goodness.

(*a*) Good Counsel to those godly Maids that are to marry.

As to his Person, there she was fittest to judge, because she was to be the Person pleased, but as to his Godliness, there the Word was the fittest Judge, and they that could best understand it, because God was therein

to

(a) A Caution to young Maidens.

to be pleased. I wish * that all young Maidens will take heed of being beguiled with flattering Words, with feigning and lying Speeches, and take the best way to preserve themselves from being bought and sold by wicked Men, as she was; lest they repent with her, when (as to this) Repentance will do them no good, but for their unadvisedness go sorrowing to their Graves.

Atten. *Well, things are past with this poor Woman, and cannot be called back, let others* (b) *beware, by her misfortunes, lest they also fall into her distress.*

(b) Let *Badman*'s Wife be your Example.

Wise. That is the thing that I say, let them take heed. lest for their unadvisedness they smart, as this poor Woman has done. And ah! methinks, that they that yet are single Persons, and that are tempted to marry to such as Mr. *Badman*, would, to inform, and warn themselves in this matter, before they intangle themselves, but go to some that already are in the Snare, and ask them how it is with them, as to the suitable, or unsuitableness of their Marriage, and desire their Advice. Surely they would ring such a Peal in their Ears about the unequality, unsuitableness, disadvantages, and disquietments, and sins that attend such Marriages, that would make them beware as long as they live. *But the bird in the air, knows not the notes of the Bird in the snare, until she comes thither her self*: Besides, to make up such Marriages, Satan, and carnal Reason, and Lust, or at least Inconsiderateness, has the chiefest hand; and where these things bear sway, Designs, though

though never so destructive, will go headlong on: and therefore I fear, that but little warning will be taken by young Girls, at Mr. *Badman*'s Wife's Affliction.

Atten. *But are there no dissuasive Arguments to lay before such, to prevent their future Misery.*

Wise. Yes: There is the Law of God, that forbiddeth Marriage with Unbelievers. These kind of Marriages also are condemned even by *irrational* Creatures. 1. It is forbidden by the Law of God both in the Old Testament and in the New. 1. In the Old. *Thou shalt not make Marriages with them: Thy daughter thou shalt not give unto his son, nor his daughter sha't thou take unto thy son,* Deut. 7. 4, 5. 2. In the New Testament it is forbidden. *Be not unequally yoaked together with Unbelievers: Let them marry to whom they will,* only *in the Lord.*

Deut. 7. 4, 5. 1 Cor. 7. 39. 2 Cor. 6. 14, 15, 16. Rules for those that are to marry.

Here now is a prohibition, plainly forbidding the Believer to marry with the Unbeliever, therefore they should not do it. Again, these unwarrantable Marriages, are, as I may so say, condemned by *irrational* Creatures, who will not couple but with their own sort: Will the *Sheep* couple with a *Dog*, the *Partridge* with a *Crow*, or the *Pheasant* with an *Owl*? No, they will strictly tye up themselves to those of their own sort only: Yea, it sets all the World a wondring, when they see or hear the contrary. Man only is most subject to wink at, and allow of these unlawful mixtures of Men and Women: Because Man only is a sinful Beast, a sinful Bird, therefore he, above all, will take upon him by rebellious

Actions

Actions to answer, or rather to oppose and violate the Law of his God and Creator; nor shall these, or other Interrogatories, [*What fellowship? what concord? what agreement? what communion* can there be in such Marriages?] be counted of weight, or thought worth the answering by him.

If you love your Souls take heed.

But further. The Dangers that such do commonly run themselves into, should be to others a dissuasive Argument to stop them from doing the like: for besides the distresses of Mr. *Badman*'s Wife, many that have had very hopeful beginnings for Heaven, have by vertue of the Mischiefs that have attended these unlawfull Marriages, miserably and fearfully miscarried. Soon after such Marriages, Conviction (the first step towards Heaven) hath ceased; Prayer (the next step toward Heaven) hath ceased; Hungrings and Thirstings after Salvation (another step towards the Kingdom of Heaven) have ceased. In a Word, such Marriages have estranged them from the Word, from their godly and faithful Friends, and have brought them again into carnal company, among carnal Friends, and also into carnal Delights, where, and with whom they have in conclusion both sinfully abode, and miserably perished.

Deut. 7.

And this is one reason why God hath forbidden this kind of unequal Marriages. *For they*, saith he, meaning the ungodly, *will turn away thy Son from following me, that they may serve other Gods, so will the anger of the Lord be kindled against you, and destroy you suddenly.* Now mark, there were some in *Israel*, that would, notwithstanding this prohi-

prohibition, venture to marry to the Heathens and Unbelievers; But what followed? They ſerved their Idols, they ſacrificed their Sons and their Daughters unto Devils. Thus were they defiled with their own Works, and went a whoring with their own Inventions: Therefore was the Wrath of the Lord kindled againſt his People, inſomuch that he abhorred his own Inheritance. Pſal. 106. 35, 36, 37, 38, 39, 40.

Atten. *But let's return again to* Mr. Badman; *had he any Children by his Wife?*

Wife. Yes, ſeven.

Atten. *I doubt they were but badly brought up.*

Badman's Children that he had by this good Woman.

Wife. One of them loved its Mother dearly, and would conſtantly hearken to her Voice. Now that Child ſhe had the opportunity to inſtruct in the Principles of Chriſtian Religion, and it became a very gracious Child. But that Child Mr. *Badman* could not abide, he would ſeldom afford it a pleaſant Word, but would ſcowl and frown upon it, ſpeak churliſhly and doggedly to it, and though as to Nature it was the moſt feeble of the Seven, yet it oftenеſt felt the weight of its Father's Fingers. Three of his Children did directly follow his ſteps, and began to be as vile as (in his Youth) he was himſelf. The other that remained became a kind of mungrel Profeſſors, not ſo *bad* as their Father, nor ſo *good* as their Mother, but were betwixt them both. They had their Mother's *Notions*, and their Father's *Actions*, and were much like thoſe that you read of in the Book of *Nehemiah*: *Theſe Children ſpake half in the ſpeech of* Aſhdod, *and could not ſpeak in the Jews language, but according to the language of each people.* Nehem. 13. 24.

Atten.

Atten. *What you say in this matter, is observable, and if I take not my mark amiss, it often happeneth after this manner where such unlawful Marriages are contracted.*

How the ungodly Father and godly Mother do strive for the Children that God doth give them.

Wife. It sometimes doth so, and the reason, with respect to their Parents, is this: Where the one of the Parents is godly, and the other ungodly and vile, (though they can agree in begetting of Children, yet) they strive for their Children when they are born. The godly Parent strives for the Child, and by Prayers, Counsel and good Examples, labours to make it Holy in Body and Soul, and so fit for the Kingdom of Heaven; but the ungodly would have it like himself wicked and base and sinful; and so they both give Instruction accordingly: Instructions did I say? yea, and Examples too, according to their Minds. Thus the godly, as *Hannah*, is presenting her *Samuel* unto the Lord: but the ungodly, like them that went before them, are for offering their Children to *Moloch*, to an Idol, to Sin, to the Devil, and to Hell. Thus one hearkeneth to the Law of their Mother, and is preserved from Destruction, but as for the other, as their Fathers did, so do they. Thus did Mr. *Badman* and his Wife part some of their Children betwixt them; but as for the other three that were as 'twere Mungrels, betwixt both, they were like unto those that you read of in 2 King. 17. *Kings*, *They feared the Lord, but served their own Idols*, They had, as I said, their Mother's Notions, and I will add Profession too; but their Fathers Lusts, and something

something of his Life. Now their Father did not like them, because they had their Mother's Tongue; and the Mother did not like them because they had still their Father's Heart and Life; nor were they indeed fit Company for Good or Bad. The Good would not trust them because they were *bad*, the Bad would not trust them because they were *good*: *viz.* The Good would not trust them because they were bad in their Lives, and the Bad would not trust them because they were good in their Words: So they were forced with *Esau* to joyn in Affinity with *Ishmael*; to wit, to look out a People that were Hypocrites like themselves, and with them they matcht, and lived and died.

Atten. *Poor Woman, she could not but have much Perplexity.*

Wife. Yea, and poor Children, that ever they were sent into the World as the fruit of the Loyns, and under the Government of such a Father as Mr. *Badman.*

Atten. *You say right, for such Children lie, almost under all manner of Disadvantages: but we must say nothing, because this also is the soveraign Will of God.*

Wife. We may not by any Means object against God: yet we may talk of the advantages and disadvantages that Children have by having for their Parents such as are either Godly, or the contrary.

Atten. *You say right, we may so, and pray now, since we are about it, speak something in brief unto it, that is, unto this; What Advantage those Children have above others,*

that have for their Parents such as indeed are Godly.

The Advantages that Children have, whose Parents are both godly.

Wise. So I will, only I must first premise these two or three things.

1. They have not the Advantage of *Election* for their Father's sake.

2. They are born, as others, the *Children of Wrath*, though they come of Godly Parents.

3. Grace comes not unto them as an Inheritance, because they have Godly Parents. These things premised I shall now proceed.

1. The Children of Godly Parents are the Children of many Prayers: they are prayed for before, and prayed for after they are born, and the Prayer of a godly Father and godly Mother doth much.

2. They have the Advantage of what restraint is possible, from what Evils their Parents see them inclinable to, and that is a second Mercy.

3. They have the Advantage of Godly Instruction, and of being told which be, and which be not the right Ways of the Lord.

4. They have also those Ways commended unto them, and spoken well of in their hearing, that are good.

5. Such are also, what may be, kept out of evil Company, from evil Books, and from being taught the way of Swearing, Lying, and the like, as Sabbath-breaking, and mocking at good Men, and good things, and this is a very great Mercy.

6. They

6. They have also the benefit of a godly Life set before them doctrinally by their Parents, and that Doctrine backt with a godly and holy Example: and all these are very great Advantages.

Now all these Advantages, the Children of ungodly Parents want; and so are more in danger of being carried away with the error of the wicked. For ungodly Parents neither pray for their Children, nor do, nor can they heartily instruct them; they do not after a godly manner restrain them from Evil, nor do they keep them from evil Company. They are not grieved at, nor yet do they forewarn their Children to beware of such evil Actions that are abomination to God, and to all good Men. They let their Children break the Sabbath, swear, lye, be wicked and vain. They commend not to their Children an holy Life, nor set a good Example before their Eyes. No, they do in all things contrary: Estranging of their Children what they can, from the Love of God and all good Men, so soon as they are born. Therefore it is a very great Judgment of God upon Children to be the Offspring of bale and ungodly Men.

The Disadvantages that the Children of ungodly Parents have.

Job 30. 8.

Atten. *Well, but before we leave Mr.* Badman's *Wife and Children, I have a mind, if you please, to enquire a little more after one thing, the which I am sure you can satisfie me in.*

Wife. What is that?

Atten. *You said a while ago, that this Mr.* Badman *would not suffer his Wife to go out to hear such godly Ministers as she liked, but said if she did, she had as good never come*

home any more. Did he often carry it thus to her?

Wife. He did say so, he did often say so. This I told you then, and had also then told you more, but that other things put me out.

Atten. *Well said, pray therefore now go on.*

Wife. So I will. Upon a time, she was on a Lord's Day for going to hear a Sermon, and Mr. *Badman* was unwilling she should: but she at that time, as it seems, did put on more Courage than she was wont; and therefore, after she had spent upon him, a great many fair Words and Entreaties, if perhaps she might have prevailed by them, but all to no purpose at all: At last she said she would go, and rendred this reason for it: I have an Husband, but also a God; my God has commanded me, and that upon pain of Damnation, to be a continual Worshipper of him, and that in the way of his own Appointments: I have an Husband, but also a Soul, and my Soul ought to be more unto me, than all the World besides. This Soul of mine I will look after, care for, and (if I can) provide it an Heaven for its Habitation. You are commanded to love me, as you love your own Body, and so do I love you; but I tell you true, I prefer my Soul before all the World, and its Salvation I will seek.

A contest betwixt Mr. *Badman* and his Wife.

Eph. 5 28.

With what Weapons *Badman* did deal with his Wife.

At this, first, he gave her an ugly Wish, and then fell into a fearful Rage, and swore moreover that if she did go, he would make both her, and all her damnable Brotherhood (for

(for so he was pleased to call them) to repent their coming thither.

Atten. *But what should he mean by that?*

Wife. You may easily gues what he meant: he meant, he would turn Informer, and so either weary out those that she loved, from meeting together to Worship God; or make them pay dearly for their so doing; the which if he did, he knew it would vex every vein of her tender Heart.

Atten. *But do you think Mr.* Badman *would have been so base?*

Wife. Truly he had Malice, and Enmity enough in his Heart to do it, only he was a Tradesman; also he knew that he must live by his Neighbours, and so he had that little Wit in his Anger, that he refrained himself, and did it not. But, as I said, he had Malice and Envy enough in his Heart to have made him to do it, only he thought it would cross him in his Trade: yet these three things he would be doing.

Mr. *Badman's* Heart discovered as to its enmity against the Friends of his Wife.

1. He would be putting of others on to molest and abuse her Friends.

2. He would be glad when he heard that any mischief befell them.

3. And would laugh at her, when he saw her troubled for them. And now I have told you Mr. *Badman's* way as to this.

Atten. *But was he not afraid of the Judgments of God, that did fly about at that time?*

Wife. He regarded not the Judgment nor Mercy of God, for had he at all done that, he could not have done as he did. But what Judgments do you mean?

Informer, art thou in the Tree?
Take heed, left there thou hanged be:
Look likewise to thy Foot-hold well,
Left, if thou slip, thou fall to Hell.

Atten. *Such Judgments, that if Mr.* Badman *himself had taken but sober notice of, they might have made him a hung down his Ears.*

Wife. VVhy, have you heard of any such Persons that the Judgments of God have overtaken.

Atten. *Yes, and so, I believe have you too, though you make so strange about it.*

Wife. I have so indeed, to my astonishment and wonder.

Atten. *Pray therefore, if you please, tell me what it is, as to this, that you know; and then, perhaps, I may also say something to you of the same.*

Wife. In our Town there was one *W. S.* a Man of a very wicked Life; and he, when there seemed to be countenance given to it, would needs turn Informer. VVell, so he did, and was as diligent in his Business as most of them could be; he would watch a Nights, climb Trees, and range the VVoods a Days, if possible, to find out the Meetings, for then they were forced to meet in the Fields: yea, he would curse them bitterly, and swear most fearfully what he would do to them when he found them. VVell, after he had gone on like a Bedlam in his course a while, and had done some Mischiefs to the People, he was stricken by the Hand of God, and that in this manner. Mark.

1. Although he had his Tongue naturally at will, now he was taken with a faultering in his Speech, and could not for VVeeks together speak otherwise, than just like a Man that was Drunk.

2. Then he was taken with a drawling, or ſlabbering at his Mouth, which ſlabber ſometimes would hang at his Mouth, well nigh half way down to the Ground.

3. Then he had ſuch a VVeakneſs in the back Sinews of his Neck, that oft-times he could not look up before him, unleſs he clapped his Hand hard upon his Fore-head, and held up his Head that way, by ſtrength of Hand.

4. After this his Speech went quite away, and he could ſpeak no more than a Swine or a Bear. Therefore, like one of them, he would gruntle and make an ugly Noiſe, according as he was offended, or pleaſed, or would have any thing done, &c.

In this poſture he continued for the ſpace of half a Year, or thereabouts, all the while otherwiſe well, and could go about his Buſineſs, ſave once that he had a fall from the Bell as it hangs in our Steeple, which 'twas a wonder it did not kill him: But after that he alſo walked about, till God had made him a ſufficient ſpectacle of his Judgment for his Sin, and then on a ſudden he was ſtricken and dyed miſerably: and ſo there was an end of him and his doings.

☞ I will tell you of another. About four Miles from St. *Neots*, there was a Gentleman had a Man, and he would needs be an Informer, and a luſty young Man he was. VVell, an Informer he was, and did much diſtreſs ſome People, and had perfected his Informations ſo effectually againſt ſome, that there was nothing further to do, but

for

for the Constables to make distress on the People, that he might have the Money or Goods; and as I heard, he hastened them much to do it. Now while he was in the heat of his work, as he stood one Day by the Fire-side, he had (it should seem) a mind to a Sop in the Pan, (for the Spit was then at the Fire,) so he went to make him one; but behold, a Dog (some say his own Dog) took distaste at something, and bit his Master by the Leg; the which bite, notwithstanding all the Means that was used to cure him, turned (as was said) to a Gangrene; however, that Wound was his Death, and that a dreadful one too: for my Relator said, that he lay in such a Condition, by this bite, (as the beginning) till his Flesh rotted from off him before he went out of the World. But what need I instance in particular Persons, when the Judgment of God against this kind of People was made manifest, I think I may say, if not in all, yet in most of the Counties in *England* where such poor Creatures were. But I would, if it had been the Will of God, that neither I nor any Body else, could tell you more of these Stories: True Stories, that are neither *Lye*, nor *Romance*.

Atten. *Well, I also heard of both these my self, and of more too, as remarkable in their kind as these, if I had any list to tell them; but let us leave those that are behind to others, or to the coming of Christ, who then will justifie or condemn them as the merit of their Work shall require; or if they repented, and found Mercy, I shall be glad when I*

know it, for I wish not a curse to the Soul of mine Enemy.

Wise. There can be no pleasure in the *telling* of such Stories, though to hear of them may do us a pleasure: They may put us in mind that there is a God that judgeth in the Earth, and that doth not always forget nor deferr to hear the Cry of the destitute: They also carry along with them both Caution and Counsel to those that are the survivers of such. Let us tremble at the Judgments of God, and be afraid of sinning against him, and it shall be our protection. It shall go well with them that fear God, that fear before him.

Atten. *Well Sir, as you have intimated, so I think we have in this place spoken enough about these kind of Men; if you please, let us return again to* Mr. Badman *himself, if you have any more to say of him.*

Wise. More! we have yet scarce throughly begun with *Any thing* that we have said. All the particulars are in themselves so full of badness, that we have rather only looked in them, than indeed said any thing to them: but we will pass them, and proceed. You have heard of the Sins of his Youth, of his Apprenticeship, and how he set up, and married, and what a Life he hath led his Wife; and now I will tell you some more of his Pranks. He had the very knack of Knavery; had he, as I said before, been bound to serve an Apprenticeship to all these things, he could not have been more cunning, he could not have been more artificial at it.

New discourse of Mr. *Badman.*

Atten.

Atten. *Nor perhaps ſo artificial neither. For as none can teach Goodneſs like to God himſelf, ſo concerning Sin and Knavery, none can teach a Man it like the Devil, to whom, as I perceive, Mr.* Badman *went to School from his Childhood to the end of his Life. But pray Sir, make a beginning.*

wiſe. Well ſo I will. You may remember that I told you what a Condition he was in for Money before he did marry, and how he got a rich VVife, with whoſe Money he paid his Debts: Now when he had paid his Debts, he having ſome Moneys left, he ſets up again as briskly as ever, keeps a great Shop, drives a great Trade, and runs again a great way into Debt; but now not into the Debt of one or two, but into the Debt of many, ſo that at laſt he came to owe ſome Thouſands; and thus he went on a good while. And to purſue his Ends the better, he began now to ſtudy to pleaſe all men, and to ſuit himſelf to any Company; he could now *be* as they, *ſay* as they, that is, if he liſted; and then he *would* liſt, when he perceived that by ſo doing, he might either make them his Cuſtomers or Creditors for his Commodities. If he dealt with honeſt Men, (as with ſome honeſt Men he did) then he would be as they; talk as they, ſeem to be ſober as they, talk of Juſtice and Religion as they, and againſt Debauchery as they, yea, and would too ſeem to ſhew a diſlike of them that ſaid, did, or were otherwiſe than honeſt.

Mr. *Badman* plays a new prank.

Again, when he did light among thoſe that were *bad*, then he would be as they, but

but yet more close and cautiously, except he were sure of his Company: Then he would carry it openly, be as they; say, *Damn 'em* and *Sink 'em*, as they. If they railed on Good Men, so could he; if they railed on Religion, so could he: if they talked beastly, vainly, idlely, so would he; if they were for drinking, swearing, whoring, or any the like Villainies, so was he. This was now the Path he trod in, and could do all as artificially, as any Man alive. And now he thought himself a perfect Man, he thought he was always a Boy till now. What think you now of Mr. *Badman*?

Mr. *Badman*'s perfection.

Atten. *Think? why, I think he was an Atheist: For no Man but an Atheist can do this. I say, it cannot be, but that the Man that is such as this Mr.* Badman, *must be a rank and stinking Atheist; for he that believes that there is either God or Devil, Heaven or Hell, or Death, and Judgment after, cannot do as Mr.* Badman *did; I mean, if he cou'd do these things without reluctancy and check of Conscience; yea, if he had not sorrow and remorse for such abominable Sins as these.*

Wise. Nay, he was so far off from reluctancies and remorse of Conscience for these things, that he counted them the Excellency of his Attainments, the quintessence of his Wit, his rare and singular Vertues, such as but few besides himself could be the Masters of. Therefore, as for those that made boggle and stop at things, and that could not in Conscience, and for fear of Death and Judgment, do such things as he;

he; he would call them Fools and Noddies, and charge them for being frighted with the talk of unseen Bugbears; and would encourage them, if they would be Men indeed, to labour after the attainment of this his excellent Art. He would oftentimes please himself with the Thoughts of what he could do in this matter, saying within himself; I can be religious, and irreligious, I can be any thing, or nothing; I can swear, and speak against swearing; I can lye, and speak against lying; I can drink, wench, be unclean, and defraud, and not be troubled for it: Now I enjoy my self, and am master of mine own Ways, and not they of me. This I have attained with much study, great Care, and more Pains. But this his talk should be only with himself, to his Wife, who he knew durst not divulge it; or among his Intimates, to whom he knew he might say any thing. How Mr. *Badman* came to enjoy himself.

Atten. *Did I call him before an Atheist? I may call him now a Devil, or a Man possessed with one, if not with many. I think that there cannot be found in every corner such an one as this. True, it is said of King* Abaz, *that he sinned more and more; and of* Ahab, *that he sold himself to work Wickedness; and of the Men of* Sodom, *that they were Sinners exceedingly before the Lord.* 2 Chron. 28. 22. 1 King 21. 25. Gen. 13. 13.

Wise. An Atheist he was no doubt, if there be such a thing as an Atheist in the World, but for all his brags of perfection and security in his Wickedness, I believe that at times God did let down Fire from Heaven into his Conscience. True, I believe Job 21. 17.

lieve he would quickly put it out again, and grow more desperate and wicked afterward, but this also turned to his Destruction, as afterward you may hear.

But I am not of your mind, to think that there are but few such in the World; except you mean as to the Degree of Wickedness unto which he had attained. For otherwise, no doubt, * there are abundance of such as he: Men of the same Mind, of the same Principles, and of the same Conscience too, to put them into practice. Yea, I believe that there are many that are endeavouring to attain to the same pitch of Wickedness; and all them are such as he, in the Judgment of the Law; nor will their want of hellish Wit to attain thereto, excuse them at the day of Judgment. You know that in all Science, some are more arch than some; and so it is in the Art, as well as in the Practice of Wickedness: some are two-fold, and some seven-fold more the Children of Hell than others, (and yet all the Children of Hell,) else they would all be *Masters*, and none *Scholars* in the School of Wickedness. But there must be Masters, and there must be Learners; Mr. *Badman* was a Master in this Art, and therefore it follows that he must be an arch and chief one in that Mystery.

* There are abundance like Mr. *Badman*.

Atten. *You are in the right, for I perceive that some Men, though they desire it, cannot be so arch in the practice thereof as others, but are (as I suppose they call them) Fools and Dunces to the rest, their Heads and Capacities will not serve them to act and do so wickedly.*

edly. But Mr. Badman *wanted not a wicked Head to contrive, as well as a wicked Heart to do his Wickedneſs.*

Wiſe. True, but yet I ſay, ſuch Men ſhall at the Day of Judgment, be judged, not only for what they are, but alſo for what they would be. For if the thought of fooliſhneſs is Sin, doubtleſs the deſire of fooliſhneſs is more Sin: and if the deſire be more, the endeavour after it muſt needs be more and more. * He then that is not an artificial Atheiſt and Tranſgreſſor, yet if he deſires to be ſo, if he endeavoureth to be ſo, he ſhall be judged and condemned to Hell for ſuch an one. For the Law Judgeth Men, as I ſaid, according to what they would be. *He that looketh upon a woman to luſt after her, hath committed adultery with her already in his Heart.* By the ſame rule, he that would ſteal, doth ſteal; he that would cheat, doth cheat; he that would ſwear, doth ſwear; and he that would commit adultery, doth do ſo. For God Judgeth Men according to the working of their Minds, and ſaith; *As he thinketh, ſo is he.* That is, ſo is he in his Heart, in his Intentions, in his Deſires, in his Endeavours; and God's Law, I ſay, lays hold of the Deſires, Intentions and Endeavours, even as it lays hold of the Act of Wickedneſs it ſelf. A Man then that deſires to be as bad as Mr. *Badman*, (and deſires to be ſo wicked have many in their Hearts) though he never attains to that proficiency in Wickedneſs as he, ſhall yet be Judged for as bad a Man as he, becauſe 'twas

Pro. 24. 9.

* He that would be bad is bad.

Matt. 5. 28.

Pro. 23. 7.

Matt. 5.

Rom. 7. 7.

in

in his Desires to be such a wicked one.

Atten. *But this height of wickedness in Mr.* Badman, *will not yet out of my mind. This hard, desperate, or what shall I call it, diabolical frame of Heart, was in him a foundation, a groundwork to all Acts and Deeds that were Evil.*

Wise. The Heart, and the desperate Wickedness of it, is the Foundation and groundwork of all. Atheism, professed and practical, spring both out of the Heart, yea and all manner of Evils besides. For they be not bad Deeds that make a bad Man, but he is already a bad Man that doth bad Deeds. A Man must be wicked before he can do Wickedness. *Wickedness proceedeth from the wicked.* 'Tis an evil Tree that bears evil Fruit, Men gather no Grapes of Thorns; the Heart therefore must be Evil, before the Man can do Evil, and Good before the Man doth Good.

A bad Heart makes a bad Man. 1 Sam. 24. 13. Matt. 7. 16, 17, 18.

Atten. *Now I see the reason why Mr.* Badman *was so base, as to get a Wife by dissimulation, and to abuse her so like a Villain when he had got her, it was because he was before by a wicked Heart prepared to all Wickedness.*

Wise. You may be sure of it; for from within, out of the Heart of Man proceedeth *evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness. All these things come from within, and defile a Man.* And a Man, as his naughty Mind inclines him, makes use of these, or any of these, to gratifie his Lust, to promote his Designs, to revenge his

Mar. 7. 20, 21, 22, 23.

his Malice, to enrich, or to wallow himself in the foolish Pleasures and Pastimes of this Life: And all these did Mr. *Badman* do, even to the utmost, if either Opportunity, or Purse, or Perfidiousness, would help him to the obtaining of his purpose.

Atten. *Purse! Why he could not but have Purse to do almost what he would, having married a Wife with so much Money.*

Wife. Hold you there; some of Mr. *Badman*'s Sins were costly, as his Drinking, and Whoring, and keeping other bad Company; though he was a Man that had Ways too many to get Money, as well as Ways too many to spend it.

Atten. *Had he then such a good Trade, for all he was such a bad Man? or was his Calling so gainful to him, as always to keep his Purses Belly full, though he was himself a great spender?*

Wife. No: It was not his Trade that did it, though he had a pretty Trade too. He had another way to get Money, and that by Hatfulls and Pocketfulls at a time.

Atten. *Why I trow he was no High-way Man, was he?*

Wife. I will be sparing in my Speech as to that, though some have muttered as if he could Ride out now and then, about no body but himself knew what, over Night, and come home all dirty and weary next Morning. But that is not the thing I aim at.

Atten. *Pray let me know it, if you think it convenient that I should.*

Wife.

Mr. *Badman* had an art to break, and to get money that way.

Wife. I will tell you: It was this, he had an art to Break, and get Hatfulls of Money by breaking.

Atten. *But what do you mean by Mr. Badman's Breaking? you speak mystically, do you not?*

Wife. No, no, I speak plainly. Or, if you will have it in plainer Language, 'tis this: When Mr. *Badman* had swaggered and whored away most of his Wife's Portion, he began to feel that he could not much longer stand upon his Leggs in this course of Life, and keep up his Trade and Repute (such as he had) in the World; but by the new Engine of *Breaking*. Wherefore, upon a time, he gives a great, and † How he managed things in order to his breaking. sudden † rush into several Mens Debts, to the value of about Four or Five Thousand Pound, driving at the same time a very great Trade, by selling many things for less than they cost him, to get him Custom, therewith to blind his Creditors Eyes. His Creditors therefore seeing that he had a great employ, and dreaming that it must needs at length turn to a very good account to them, trusted him freely without mistrust, and so did others too, to the value of what was mentioned before. Well, when Mr. *Badman* had well feathered his Nest with other Mens Goods and Money, after a little time * *he breaks.* And by and by it is noised abroad that Mr. *Badman* had shut up Shop, was gone, and could Trade no longer. Now, by that time his breaking was come to his Creditors Ears, he had by Craft and Knavery made

* He breaks.

so

so sure of what he had, that his Creditors could not touch a Penny. VVell, when he had done, he sends his mournful sugared Letters to his Creditors, to let them understand what had happened unto him, and desired them not to be severe with him; * for he bore towards all Men an honest Mind, and would pay so far as he was able. Now he sends his Letters by a Man confederate with him, who could make both the worst, and the best of Mr. *Badman*'s case: The best for Mr. *Badman*, and the worst for his Creditors. So when he comes to them, he both bemoans them, and condoles Mr. *Badman*'s Condition: Telling of them, that without a speedy bringing of things to a conclusion, Mr. *Badman* would be able to make them no Satisfaction, but at present he both could, and would, and that to the utmost of his Power: and to that end, he desired that they would come over to him. Well, his Creditors appoint him a time, and come over; and he, mean while, authorizes another to treat with them, but will not be seen himself, unless it was on a *Sunday*, lest they should snap him with a Writ. So his deputed Friend treats with them about their concern with Mr. *Badman*, first telling them of the great care that Mr. *Badman* took to satisfie them and all Men for whatsoever he ought, as far as in him lay, and, how little he thought a while since to be in this low Condition. He pleaded also the greatness of his Charge, the greatness of Taxes, the badness of the Times, and the great

* Mr. *Badman*'s sugared VVords to his Creditors. *Badman*'s Friend.

Losses

Losses that he had by many of his Customers, some of which died in his Debt, others were run away, and for many that were alive, he never expected a Farthing from them. Yet nevertheless he would shew himself an honest Man, and would pay as far as he was able; and if they were willing to come to Terms, he would make a composition with them, (for he was not able to pay them all.) The Creditors asked what he would give? 'Twas replyed, *Half a Crown in the Pound.* At this they began to *huff*, and he to renew his complaint and entreaty; but the Creditors would not hear, and so for that time their meeting without Success broke up. But after his Creditors were in cool Blood, and admitting of second Thoughts, and fearing left Delays should make them lose all, they admit of a second debate, come together again, and by many Words, and great ado, they obtained *Five Shillings* i'th' *Pound.* So the Money was produced, Releases and Discharges drawn, signed, and sealed, Books crossed, and all things confirmed; and then Mr. *Badman* can put his Head out a-doors again, and be a better Man than when he shut up Shop, by several Thousands of Pounds.

What Mr. *Badman* propounds to his Creditors.

They at last agree, and Mr. *Badman* gains by breaking.

Atten. *And did he do thus indeed?*

Wife. Yes, once, and again. I think he brake twice or thrice.

Atten. *And did he do it before he had need to do it?*

Wife. Need! What do you mean by *need?* there is no need at any time for a Man to play

play the Knave. He did it of a wicked Mind, to defraud and beguile his Creditors: he had wherewithal of his Father, and also by his Wife, to have lived upon, with lawful Labour, like an honest Man. He had also when he made this wicked Break (though he had been a profuse and prodigal spender) to have paid his Creditors their own to a Farthing. But had he done so, he had not done like himself, like Mr. *Badman*; had he, I say, dealt like an honest Man, he had then gone out of Mr. *Badman's* Road. He did it therefore of a dishonest Mind, and to a wicked End; to wit, that he might have wherewithal, howsoever unlawfully gotten, to follow his Cups and Queans, and to live in the full swinge of his Lusts, even as he did before. There is no Plea for his dishonesty

Atten. *Why this was a meer Cheat.*

Wise. It was a Cheat indeed. *This way of breaking*, it is nothing else but a more neat way of Thieving, of picking of Pockets, of breaking open of Shops, and of taking from Men what one has nothing to do with. But though it seem ease, it is hard to learn, no Man that has Conscience to God or Man; can ever be his Crafts Master in this Hellish Art.

Atten. *Oh! Sirs! what a wicked Man was this!*

Wise. A wicked Man indeed. By this Art he could tell how to make Men send their Goods to his Shop, and then be glad to take a Penny for that for which he had promised before it came thither, to give them a Groat: I say, he could make them

them glad to take a Crown for a Pounds worth, and a Thousand for that for which he had promised before to give them four Thousand Pounds.

Atten. *This argueth that Mr.* Badman *had but little Conscience.*

Wise. This argued that Mr. *Badman* had *No* Conscience at all, for Conscience, the least spark of a good Coescience cannot endure this.

Atten. *Before we go any further in Mr.* Badman's *Matters, let me desire you, if you please, to give me an Answer to these two Questions.*

1. *What do you find in the Word of God against such a Practice, as this of Mr.* Badman's *is?*

2. *What would you have a Man do that is in his Creditors Debt, and can neither pay him what he owes him, nor go on in a Trade any longer?*

Wise. I will answer you as well as I can. And first to the first of your Questions: To wit, *What I find in the Word of God against such a Practice, as this of Mr.* Badman's *is.*

An Answer to Two Questions. 1. Question.

Answ. The Word of God doth forbid this Wickedness; and to make it the more odious in our Eyes, it joyns it with Theft and Robbery: *Thou shalt not*, says God, *defraud thy neighbour, nor rob him.* Thou shalt not *defraud*, that is, *deceive* or beguile. Now thus to *break*, is to *defraud*, deceive and beguile; which is, as you see, forbidden by the God of Heaven: *Thou shalt not defraud thy neighbour, nor rob him.*

Levit. 19. 13.

It

It is a kind of Theft and Robbery, thus to defraud, and beguile. It is a wilily robbing of his Shop, and picking of his Pocket: a thing odious to Reason and Conscience, and contrary to the Law of Nature. It is a designed piece of Wickedness, and therefore a double Sin. A Man cannot do this great Wickedness on a sudden, and through a violent assault of Satan. He that will commit this Sin, must have time to *deliberate*, that by *invention* he may make it *formidable*, and that with *lies* and high *dissimulations*. He that commits this Wickedness, must first *hatch* it upon his Bed, beat his Head about it, and lay his Plot strong: So that to the compleating of such a Wickedness, there must be adjoyned many Sins, and they too, must go Hand in Hand until it be compleated. But what saith the Scripture? *Let no Man go beyond, and defraud his Brother in any matter, because the Lord is the avenger of all such.* but this kind of Breaking is a going beyond my Brother: This is a compassing of him about, that I may catch him in my Net; and as I said, an Art to rob my Brother, and to pick his Pocket, and that with his consent: Which doth not therefore mitigate, but so much the more greaten and make odious the Offence. For Men that are thus wilily abused cannot help themselves, they are taken in a deceitful Net. But God will here concern himself, he will be the avenger, he will be the avenger of all such either here or in another World.

The heinousness of this Sin.

1 Thes. 4. 6.

*fair warning.

And

Colos. 3. 25. Fair warning again.

And this, the Apostle testifies again, where he saith; *But he that doth wrong, shall receive for the wrong that he hath done, and there is no respect of persons.* That is, there is no Man, be he what he will, if he will be guilty of this Sin, of going beyond, of beguiling of, and doing wrong to his Brother, but God will call him to an account for it, and will pay him with Vengeance for it too; for there is no respect of Persons.

He that designedly commits this Sin, is like the Devil.

I might add, that this Sin of wronging, of going beyond, and defrauding of my Neighbour, it is like that first Prank that the Devil plaid with our first Parents, (as the Altar that *Uriah* built for *Ahaz*, was taken from the Fashion of that that stood at *Damascus*, to be the very Pattern of it.) The Serpent beguiled me, says *Eve*; Mr. *Badman* beguiles his Creditors. The Serpent beguiled *Eve* with lying promises of Gain; and so did Mr. *Badman* beguile his Creditors. The Serpent said one thing and meant another, when he beguiled *Eve*; and so did Mr. *Badman* when he beguiled his Creditors.

That Man therefore that doth thus deceive and beguile his Neighbour, imitateth the Devil; he taketh his Examples from him, and not from God, the Word, or good Men: and this did Mr. *Badman*.

2. Question.

And now to your Second Question: To wit, *What I would have a man do, that is in his Creditors debt, and that can neither pay him, nor go on in a Trade any longer?*

Answ.

Answ. First of all: If this be his case, and he knows it, let him not run one Penny further in his Creditors Debt. For that cannot be done with good Conscience. *He that knows he cannot pay, and yet will run into Debt*, does knowingly wrong and defraud his Neighbour, and falls under that Sentence of the Word of God, *The wicked borroweth and payeth not again.* Yea worse, he borrows though at the very same time he knows that he cannot pay again. He doth also craftily take away what is his Neighbours. That is therefore the first thing that I would propound to such: *Let him not run any further into his Creditors Debt.*

How those that are Bankrupts should deal with their Consciences.

Secondly, After this, let him consider, how and by what Means he was brought into such a Condition, that he could not pay his just Debts. To wit, whether it was by his own remisness in his Calling, by living too high in Dyet or Apparel, by lending too lavishingly that which was none of his own, to his loss; or whether by the immediate Hand and Judgment of God.

Good Advice.

If by searching, he finds, that this is come upon him through remisness in his Calling, Extravagancies in his Family, or the like; let him labour for a sence of his Sin and Wickedness, for he hath sinned against the Lord: First, in his being *slothful in Business*, and in *not providing*, to wit, of his own, by the sweat of his Brows, or other honest Ways, for those of his own House. And, secondly, in being lavishing in Dyet and Apparel in the Family, or in lending to others that which was none of his own.

Rom. 12. 11. 1 Tim. 5. 8.

This cannot be done with good Conſcience; it is both againſt Reaſon and Nature, and therefore muſt be a Sin againſt God. I ſay therefore, if thus this Debtor hath done, if ever he would live quietly in Conſcience, and comfortably in his Condition for the future, let him humble himſelf before God, and repent of this his Wickedneſs. For *he that is ſlothful in his Work, is Brother to him that is a great waſter.* To be ſlothful and a waſter too, is to be as it were a double Sinner.

Pro. 18. 9.

But again, as this Man ſhould enquire into theſe things, ſo he ſhould alſo into this. How came I into this way of dealing in which I have now miſcarried? is it a way that my Parents brought me up in, put me Apprentice to, or that by Providence I was firſt thruſt into? or is it a way into which I have twiſted my ſelf, as not being contented with my firſt Lot, that by God and my Parents I was caſt into? This ought duly to be conſidered. * And if upon ſearch, a Man ſhall find that he is out of the Place and Calling into which he was put by his Parents, or the Providence of God, and has miſcarried in a new Way, that through pride and diſlike of his firſt State he has choſe rather to embrace; his miſcarriage is his Sin, the fruit of his Pride, and a token of the Judgment of God upon him for his leaving of his firſt State. And for this he ought, as for the former, to be humble and penitent before the Lord.

* Good Counſel again.

But

But if by ſearch, he finds, that his Poverty came by none of theſe; if by honeſt ſearch, he finds it ſo, and can ſay with good Conſcience, *I went not out of my place and ſtate in which God by his Providence had put me; but have abode with God in the Calling wherein I was called, and have wrought hard, and fared meanly, being civilly Apparelled, and have not directly, nor indirectly made away with my Creditors Goods:* Then has his fall come upon him by the immediate Hand of God, whether by viſible or inviſible Ways. For ſometimes it comes by *viſible* Ways, to wit, by Fire, by Thieves, by loſs of Cattel, or the wickedneſs of ſinful Dealers, *&c.* And ſometimes by Means *inviſible*, and then no Man knows how; we only ſee things are going, but cannot ſee by what Way they go. Well, Now ſuppoſe that a Man, by an immediate Hand of God is brought to *a morſel of Bread, what muſt be do now?*

How to find that thy Decay came by the Judgment of God, or by thy miſcarriage.

Another Queſtion.

I anſwer: His ſureſt way is ſtill to think, that this is the fruit of ſome Sin, though poſſibly not Sin in the management of his Calling, yet of ſome other Sin. *God caſteth away the ſubſtance of the wicked.* Therefore let him ſtill humble himſelf before his God, becauſe his Hand is upon him, and ſay, What Sin is this, for which this Hand of God is upon me? and let him be diligent to find it out, for ſome Sin is the cauſe of this Judgment; for God doth not willingly afflict nor grieve the Children of Men. Either the Heart is too much ſet upon the World, or Religion is too much neglected in thy Family, or ſome thing. There is a

Pro. 10. 3.
1 Pet. 5. 6
Lam. 3.

Snake in the *Graſs*, a *Worm* in the *Gourd*; ſome Sin in thy Boſom, for the ſake of which God doth thus deal with thee.

Good Advice again. Thirdly, This done, let that Man again conſider thus with himſelf: Perhaps God is now changing of my Condition and State in the World; he has let me live in Faſhion, in Fulneſs, and abundance of worldly Glory, and I did not to his Glory improve, as I ſhould, that his good diſpenſation to me. But when I lived in full and fat Paſture, I did there lift up the Heel: Therefore he will now turn me into hard Commons, that with Leanneſs, and Hunger, and Meanneſs, and Want, I may ſpend the reſt of my Days. But let him do this without murmuring, and repining; let him do it in a godly manner, ſubmitting himſelf to the Judgment of God. *Let the rich rejoyce in that he is made low.*

Deut. 32. 15.

James. 1. 9, 10.

This is Duty, and it may be Privilege to thoſe that are under this Hand of God. And for thy Encouragement to this hard Work, (for this is a hard Work) conſider of theſe four things.

onſider r gs.

1. This is right lying down under God's Hand, and the way to be exalted in God's time: when God would have *Job* embrace the Dung-hill, he embraces it, and ſays, *The Lord giveth, and the Lord hath taken away, bleſſed be the name of the Lord.*

b 1. 21. ap. 2. 8.

2. Conſider, That there are bleſſings alſo that attend a low Condition, more than all the World are aware of. A poor Condition has preventing Mercy attending of it. The Poor, becauſe they are Poor, are not

not capable of ſinning againſt God, as the Rich Man does.

3. The Poor can more clearly ſee himſelf preſerved by the Providence of God than the Rich, for he truſteth in the abundance of his Riches. Pſal. 49. 6.

4. It may be God ha made thee Poor, becauſe he would make thee Rich. *Hearken my beloved Brethren, hath not God choſen the poor of this world, rich in faith, and heirs of a Kingdom which God hath promiſed to them that love him?* Jam. 2. 5.

I am perſwaded, [illegible]Men upon whom this Hand of God is, would thus quietly lie down, and humble themſelves under it, they would find more Peace, yea, more Bleſſing of God attending them in it, than the moſt of Men are aware of. But this is an hard Chapter, and therefore I do not expect that many ſhould either read it with Pleaſure, or deſire to take my Counſel.

Having thus ſpoken to the Broken Man, with reference to his own ſelf; I will now ſpeak to him as he ſtands related to Creditors.

In the next place therefore, let him fall upon the moſt * honeſt Way of dealing with his Creditors, and that I think muſt be this. * Honeſt dealing with Creditors.

Firſt, Let him timely make them acquainted with his Condition, and alſo do to them theſe three things.

1. Let him heartily, and unfeignedly ask them forgiveneſs for the wrong that he has done them.

2. Let him proffer them *all*, and the whole *all* that ever he has in the World; let him hide nothing, let him ſtrip himſelf to his Raiment for them; let him not keep a Ring, a Spoon, or any thing from them.

3. If none of theſe two will ſatisfie them, let him proffer them his Body, to be at their diſpoſe, to wit, either to abide Impriſonment their Pleaſure, or to be at their Service, till by Labour and Travel he hath made them ſuch amends as they in reaſon think fit, (only reſerving ſomething for the Succour of his poor and diſtreſſed Family out of his Labour, which in Reaſon, and Conſcience, and Nature, he is bound alſo to take care of:) Thus ſhall he make them what amends he is able, for the Wrong that he hath done them in waſting and ſpending of their Eſtates.

By thus doing, he ſubmits himſelf to to God's Rod, commits himſelf to the diſpoſe of his Providence; yea, by thus doing, he caſteth the Lot of his preſent and future Condition into the Lap of his Creditors, and leaves the whole diſpoſe thereof to the Lord, even as he ſhall order and incline their Hearts to do with him. And let that be either to forgive him; or to take that which he hath for ſatisfaction; or to lay his Body under Affliction, this way or that, according to Law; can he, I ſay, thus leave the whole diſpoſe to God, let the iſſue be what it will, that Man ſhall have Peace in his Mind afterward. And the Comforts of that State, (which will be Comforts that attend Equity, Juſtice, and Duty,)

Pro. 16. 33.

Duty,) will be more unto him, becauſe more according to Godlineſs, than can be the Comforts that are the fruits of Injuſtice, Fraudulency, and Deceit. Beſides, this is the way to engage God to favour him by the ſentence of his Creditors; (for *He* can intreat them to uſe him kindly,) and he will do it when his ways are pleaſing in his ſight: *When a mans ways pleaſe the Lord, his enemies ſhall be at peace with him*; And ſurely, for a Man to ſeek to make reſtitution for Wrongs done, to the utmoſt of his Power, by what he is, has, and enjoys in this World, is the beſt way, in that Capacity, and with reference to that thing, that a Man can at this time be found active in.

Jer. 15. 10, 11. Pro. 16. 7.

But he that doth otherwiſe, abides in his Sin, refuſes to be diſpoſed of by the Providence of God, chuſeth an high Eſtate, though not attained in God's way; when God's Will is, that he ſhould deſcend into a low one: yea, he deſperately faith in his Heart and Actions, I will be mine own Chooſer, and that in mine own Way, whatever happens, or follows thereupon.

Atten. *You have ſaid well, in my mind. But ſuppoſe now, that Mr.* Badman *was here, could he not object as to what you have ſaid, ſaying, Go and teach your Brethren, that are Profeſſors, this Leſſon, for they, as I am, are guilty of Breaking; yea I am apt to think of that which you call my Knaviſh way of breaking; to wit, of breaking before they have need to break. But if not ſo, yet they are guilty of neglect in their Calling, of living higher both in Fare and Apparel, than their Trade or Income*

A heavy blot upon Religion.

come will maintain. Besides, that they do break, all the World very well knows, and that they have the art to plead for a Composition, is very well known to Men; and that it is usual with them, to hide their Linnen, their Plate, their Jewels, and ('tis to be thought, sometimes Money and Goods besides,) is as common as four Eggs a Penny. And thus they beguile Men, debauch their Consciences, sin against their Profession, and make, 'tis to be feared, their Lusts in all this, and the fulfilling of them, their end. I say, if Mr. Badman was here to object thus unto you, what would be your reply?

Wise. What! Why I would say, I hope no good Man, no Man of good Conscience, no Man that either feareth God, regardeth the credit of Religion, the peace of God's People, or the Salvation of his own Soul, will do thus.

Professors, such perhaps there may be, and who, upon Earth can help it? Jades there be of all Colours. * If Men will profess, and make their Profession a stalking Horse to beguile their Neighbours of their Estates, as Mr. *Badman* himself did, when he beguiled her that now is with Sorrow his Wife, who can help it? The Churches of old were pestered with such, and therefore no marvel if these perilous difficult Times be so. But mark how the Apostle Words it: *Nay you do wrong and defraud, and that your Brethren: Know you not, that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate,*

* If Knaves will make profession their Cloak to be vile, who can help it? 1 Cor. 6. 8, 9, 10. 2 Tim. 3. 1, 2, 3, 4, 5.

Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

None of these shall be saved in this State, nor shall Profession deliver them from the censure of the Godly, when they shall be manifest such to be. But their Profession we cannot help: How can we help it, if Men should ascribe to themselves the Title of *Holy ones, Godly ones, Zealous ones, Self-denying ones,* or any other such glorious Title? and while they thus call themselves, they should be the veriest Rogues for all Evil, Sin, and Villainy imaginable, who could help it? True, they are a scandal to Religion, a grief to the Honest-hearted, an offence to the World, and a stumbling-stone to the Weak, and these Offences have come, do come, and will come, do what all the World can; *but woe be to them through whom they come*; let such Professors therefore be disowned by all true Christians, and let them be reckoned among those base Men of the World which by such Actions they most resemble: They are Mr. *Badman*'s Kindred. Matt. 18. 6, 7, 8.

* For they are a shame to Religion, I say, These filthy, Rob-Shop, Pick-Pocket Men, they are a shame to Religion, and Religious Men should be ashamed of them. God puts such an one among the Fools of the World, therefore let not Christians put them among those that are Wise for Heaven. * Let such be disowned of all good Men.

As the Partridge sitteth on eggs, and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of Jer. 17. 11.

his days, and at his end shall be a Fool. And the Man under Consideration is one of these, and therefore must look to fall by this Judgment.

A Professor! and practice such Villainies as these! such an one is not worthy to bear that Name any longer. We may say to such, as the Prophet spake to their like, to wit, to the Rebellious that were in the House of *Israel. Go ye, serve every man his Idols* — If ye will not hearken to the Law and Testament of God, to lead your lives thereafter: *but pollute God's holy name no more with your Gifts, and with your Idols.*

Ezek. 20. 38, 39.

Go Professors, Go; leave off Profession, unless you will lead your Lives according to your Profession. Better never profess, than to make Profession a stalking-Horse to Sin, Deceit, to the Devil, and Hell.

The Ground and Rules of Religion allow not any such thing: *Receive us,* says the Apostle, *we have wronged no man, we have corrupted no man, we have defrauded no man.* Intimating, that those that are guilty of wronging, corrupting, or defrauding of any, should not be admitted to the fellowship of Saints, no nor into the common Catalogue of Brethren with them.

2 Cor. 7. 2.

Nor can Men with all their Rhetorick, and Eloquent speaking prove themselves fit for the Kingdom of Heaven, or Men of good Conscience on Earth. O that Godly Plea of *Samuel*: *Behold here I am,* says he, *witness against me, before the Lord, and before his Anointed, whose Ox have I taken, or whose Ass have I taken, or whom have I defrauded, whom*

Mar. 10. 19.

1 Sam. 12. 3.

whom have I oppreſſed, &c.? This was to do like a Man of good Conſcience indeed. And in this his Appeal, he was ſo Juſtified in the Conſciences of the whole Congregation, that they could not but with one Voice, as with one Mouth, break out joyntly and ſay, *Thou haſt not defrauded us, nor oppreſſed us.* Ver. 4.

A Profeſſor, *and defraud*, away with him! a Profeſſor ſhould not owe any Man any thing, *but Love.* A Profeſſor ſhould provide things, not of other Mens, but of his own, of his own honeſt getting, and that not only in the ſight of God, but of all Men; that he may adorn the Doctrine of God our Saviour in all things.

Atten. * *But ſuppoſe God ſhou'd blow upon a Profeſſor in his Eſtate, and Calling, and he ſhould be run out before he is aware, muſt he be accounted to be like Mr.* Badman, *and lie under the ſame reproach as he?* * A Queſtion.

Wiſe. * No, if he hath dutifully done what he could to avoid it. *It is poſſible for a Ship to ſink at ſea, notwithſtanding the moſt faithful endeavour of the moſt skilful Pilot under Heaven.* And thus, as I ſuppoſe, it was with the Prophet that left his Wife in Debt to the hazarding the ſlavery of her Children by the Creditors. He was no *profuſe* Man, nor one that was given to *defraud*, for the Text ſays, he *feared God*; yet, as I ſaid, he was run out more than ſhe could pay. * An Anſwer. 2 King. 4. 1, 2,

If God would blow upon a Man, who can help it? and he will do ſo ſometimes, becauſe he will change Diſpenſations with Men, and becauſe he will try their Graces. Hag. 1 9.

Yea,

God does sometimes blow upon his own People. How they should do at that time.

Yea, also because he will overthrow the Wicked with his Judgments; and all these things are seen in *Job*. But then the Consideration of this, should bid Men have a care that they be Honest, lest this comes upon them for their Sin: It should also bid them beware of launching further into the World, than in an honest Way by ordinary Means they can Godlily make their retreat; for the further in, the greater fall. It should also teach them, to beg of God his Blessing upon their Endeavours, their honest and lawful Endeavours. And it should put them upon a diligent looking to their Steps, that if in their going they should hear the Ice crack, they may timely go back again.

These things considered, and duly put in practice, if God will blow upon a Man, then let him be content, and with *Job* embrace the Dung-hill; *let him give unto all their dues*, and not fight against the Providence of God, (but humble himself rather under his mighty Hand,) which comes to strip him naked and bare: for he that doth otherwise, fights against God; and declares that he is a stranger to that of *Paul*; *I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed both to be full, and to be hungry, both to abound, and to suffer need.*

Philip. 4. 12.

Atten. *But Mr.* Badman *would not, I believe, have put this difference 'twixt things feigned, and those that fall of necessity.*

Wife. If he will not, God will, Conscience will; and that not thine own only, but

but the Consciences of all those that have seen the Way, and that have known the Truth of the Condition of such an one.

Atten. *Well: Let us at this time leave this matter, and return again to Mr.* Badman.

Wise. With all my Heart will I proceed to give you a Relation of what is yet behind of his Life, in order to our discourse of his Death.

Atten. *But pray do it with as much brevity as you can.*

Wise. Why? are you a weary of my relating of things?

Atten. *No: But it pleases me to hear a great deal in few Words.*

Wise. I profess not my self an Artist that way, but yet as briefly as I can, I will pass through what of his Life is behind; and again I shall begin with his fraudulent dealing (as before I have shewed with his Creditors, so now) with his Customers, and those that he had otherwise to deal withal.

More of Mr. *Badman's* fraudulent dealing.

He dealt by deceitful Weights and Measures. He kept Weights to buy by, and Weights to sell by; Measures to buy by, and Measures to sell by: those he bought by were too big, those he sold by were too little.

He used deceitful Weights and Scales.

Besides, he could use a thing called slight of Hand, if he had to do with other Mens Weights and Measures, and by that means make them whether he did buy or sell, yea though his Customer or Chapman looked on, turn to his own Advantage.

Moreover, he had the Art to misreckon Men in their Accounts, whether by Weight,

or

or measure, or money, and would often do it to his worldly advantage, and their loss: What say you to Mr. *Badman* now?

And if a question was made of his faithful dealing, he had his servants ready, that to his purpose he had brought up, that would avouch and swear to his Book, or Word. This was Mr. *Badman*'s practice: What think you of Mr. *Badman* now?

Atten. *Think! Why I can think no other but that he was a man left to himself, a naughty man; for these, as his other, were naughty things; if the Tree, as indeed it may, ought to be judged, what it is by its Fruits: Then* Mr. Badman *must needs be a bad Tree. But pray, for my further satisfaction, shew me now by the Word of God, the evil of this his practice; and first of his using false Weights and Measures.*

Wise. The evil of that? why the evil of that appears to every eye: The Heathens, that live like Beasts and Brutes in many things, do abominate and abhor such wickedness as this. Let a Man but look upon these things as he goes by, and he shall see enough in them from the light of nature to make him loath so base a practice; altho' Mr. *Badman* loved it.

Atten. *But shew me something out of the Word against it, will you?*

Wise. I will willingly do it. And first we will look into the Old Testament. *You shall,* saith God there, *do no unrighteousness in judgment, in mete-yard, in weights or in measures, a just ballance, a just weight, a just ephah, and a just hin shall you have.*

Levit. 19. 35, 36. Of Just Weights and Measures.

This

This is the Law of God, and that which all Men according to the Law of the Land ought to obey. So again: *Ye shall have just balances, and a just ephah, &c.* Ezek. 45. 10.

Now having shewed you the Law, I will also shew you how God takes swerving therefrom: *A false balance is not good; a false balance is an abomination to the Lord.* Prov. 20. 23.

Some have just Weights but false Balances, and by virtue of those false Balances, by their just Weights, they deceive the Country: Wherefore God first of all commands that the *Balance* be made just: *A just Balance shalt thou have. Else they may be, yea are Deceivers, notwithstanding their just weights.* Chap. 11. 1. The Evil of deceitful Balances, Weights, and Measures.

Now, having commanded that Men have a just-Balance, and testifying that a false one is an abomination to the Lord, he proceedeth also unto weight and measure.

Thou shalt not have in thy bag divers weights, a great and a small; that is, one to buy by, and another to sell by, as Mr. *Badman* had. Deut. 25. 13, 14, 15, 16. *Thou shalt not have in thy house divers measures, a great and a small,* (and these had Mr. *Badman* also) *but thou shalt have a perfect and a just weight; a perfect and a just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things,* (that is, that use false weights and measures) *and all that do unrighteously are abomination to the Lord.* See now both how plentiful and how punctual the Scripture is in this matter. But perhaps it may be objected, that all this is old Law, and therefore

fore hath nothing to do with us under the New Teſtament. (Not that I think you, Neighbour, will object thus.) Well, to this fooliſh Objection let us make an Anſwer. Firſt, he that makes this Objection, if he doth it to overthrow the Authority of thoſe Texts, diſcovereth that himſelf is Firſt Couſin to Mr. *Badman*: For a juſt man is willing to ſpeak reverently of thoſe Commands. That man therefore hath, I doubt, but little conſcience, if any at all that is good, that thus objecteth againſt the Text. But let us look into the New Teſtament, and there we ſhall ſee how Chriſt confirmeth the ſame: Where he commandeth that men make to others good meaſure, including alſo that they make good weight; telling ſuch that do thus, or thoſe that do it not, that they may be encouraged to do it; *Good meaſure, preſſed down, ſhaken together, and running over, ſhall men give into your boſom; for with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again*; to wit, both from God and man. For as God will ſhew his indignation againſt the falſe man, by taking away even that he hath, ſo he will deliver up the falſe man to the Oppreſſor, and the Extortioner ſhall catch from him as well as he hath catched from his Neighbour; therefore another Scripture ſaith, *When thou ſhalt ceaſe to deal treacherouſly, they ſhall deal treacherouſly with thee.* That the New Teſtament alſo hath an inſpection into mens trading, yea even with their weights and meaſures, is evident from theſe general Exhortations.

The Old and New Law commands all men to be honeſt and upright in their Weights and meaſures.

Luke 6. 38.

Defraud

Defraud not; *lye not one to another*; *let no man go beyond his brother in any matter*; *for God is the avenger of all such*: *Whatsoever you do, do it heartily, as unto the Lord, doing all in his name, to his glory*; and the like. All these injunctions and commandments do respect our life and conversation among men, with reference to our dealing, trading, and so consequently they forbid false, deceitful, yea all doings that are corrupt. Pat Scriptures for our purpose.

Having thus in a word or two shewed you that these things are bad, I will next, for the conviction of those that use them, shew you where God saith they are to be found. Where false weights and measures are to be found.

1. They are not to be found in the house of the good and godly Man; for he, as his God, abhors them; but they are to be found in the house of evil doers, such as Mr. *Badman* is. *Are there*, saith the Prophet, *yet the treasures of wickedness in the house of the wicked, and the scant measure that is abomination?* Are they there yet, notwithstanding God's forbidding, notwithstanding God's tokens of anger against those that do such things? O how *loth* is a wicked man to let go a sweet, a gainful sin, when he hath hold of it! They hold fast deceit, they refuse to let it go. 1. With evil doers. Micah 6. 10.

2. These deceitful weights and measures are not to be found in the house of the merciful, but in the house of the cruel; in the house of them that love to oppress. *The balances of deceit are in his hand, he loveth to oppress.* He is given to oppression and 2. With the merciless and oppressors. Hos. 12 7.

and cruelty, therefore he useth such wicked things in his calling. Yea, he is a very cheat, and as was hinted before, concerning Mr. *Badman*'s breaking, so I say now, concerning his using these deceitful weights and measures, it is as bad, as base, as to take a purse, or pick a pocket; for it is plain robbery, it takes away from a man that which is his own, even the price of his money.

3. With such as would swallow up the poor. Amos 8. 4, 5, 6, 7.

3. The deceitful weights and measures are not to be found in the house of such as relieve the belly, and that cover the loins of the poor, but of such as indeed would swallow them up. *Hear ye this, ye that swallow up the needy, and that make the poor of the land to fail, saying, When will the new moon be gone that we may sell corn, and the sabbath that we may set forth wheat, making the ephah small, and the sheckle great,* (making the measure small, and the price great,) *and falsifying the balances by deceit, that ye may buy the poor for silver, and the needy for a pair of shooes, and sell the refuse of the wheat. The Lord hath sworn by the excellency of Jacob, surely I will not forget any of their works.* So detestable and vile a thing is this in the sight of God.

4. With impure ones Mic. 6. 11.

4. God abominates the thoughts of calling of those that use false weights and measures, by any other term, than that they be impure ones, or the like. *Shall I count them pure* (saith he) *with the bag of deceitful weights?* No, by no means; they are impure ones, their hands are defiled, deceitful gain is in their houses, they have gotten

gotten what they have by coveting an evil covetousness, and therefore must and shall be counted among the impure, among the wicked of the World.

Thus you see how full and plain the word of God is against this Sin, and them that use it. And therefore Mr. *Badman*, for that he used by these things thus to rook and cheat his Neighbours, is rightly rejected from having his Name in, and among the Catalogue of the Godly.

Atten. *But I am perswaded, that the using of these things, and the doing by them thus deceitfully, is not counted so great an evil by some.*

Wise. Whether it be counted an Evil or a Vertue, by Men, it mattereth not; you see by the Scriptures, the Judgment of God upon it. It was not counted an Evil by Mr. *Badman*, nor is it by any that still are treading in his Steps. But, I say, 'tis no matter how Men esteem of things, let us adhere to the Judgment of God. And the rather, because when we our selves have done weighing and measuring to others, then God will weigh and measure both us and our Actions. And when he doth so, as he will do shortly, then woe be to him to whom, and of whose Actions it shall be thus said by him: *Tekel, Thou art weighed in the Ballances, and art found wanting.* God will then recompense their Evil of deceiving upon their own Head, when he shall shut them out of his Presence, Favour, and Kingdom, for ever and ever. Dan 5.27.

Atten. *But 'tis a wonder, that since Mr. Badman's common practice was to do thus, that some*

some one or more did not find him out, as blame him for this his Wickedness.

Wise. For the generality of People, he went away clever with his Knavery. For what with his Balance, his false Balance and good Weight, and what with his slight of Hand to boot, he beguiled, sometimes a little, and sometimes more, most that he had to deal with: Besides, those that use this naughty Trade, are either such as blind Men with a shew of Religion, or by hectoring the buyer out by Words. I must confess Mr. *Badman* was not so arch at the first; that is, to do it by shew of Religion; for now he began to grow threadbare, (though some of his Brethren are arch enough this way, yea, and of his Sifters too, for I told you at first that there was a great many of them, and never a one of them good:) but for hectoring, for swearing, for lying, if these things would make Weight and Measure, they should not be wanting to Mr. *Badman*'s Customers.

How Mr. *Badman* did cheat, and hide his cheating.

Atten. *Then it seems he kept good Weights, and a bad Balance; well that was better than that both should be bad.*

Wise. Not at all. There lay the depth of his Deceit: For if any at any time found fault, that he used them hardly, and that they wanted their weight of things; he would reply: Why did you not see them weighed? will you not believe your own Eyes: If you question my *Weights*, pray carry them whether you will, I will maintain them to be good and just. The same he would say of his *Scales*. So he blinded all, by his *Balance*.

Good Weights and a bad Balance, a deep piece of Knavery.

Atten.

Atten. *This is cunning indeed: but, as you say, there must be also something done or said, to blind therewith, and this I perceive Mr. Badman had.*

Wise. Yes. He had many Ways to blind, but he was never clever at it, by making a shew of Religion, (though he cheated his Wife therewith:) for he was, especially by those that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are some that are arch Villains this Way; they shall so view live a whole Life Religiously, and yet shall be guilty of these most horrible Sins: And yet Religion in it self is never the worse, nor yet the true Professors of it. But, as *Luther* says, *In the Name of God begins all Mischief.* For Hypocrites have no other way to bring their Evils to maturity, but by using and mixing the Name of God and Religion therewith. Thus they become *whited* Walls; for by *this white*, the *white* of Religion, the Dirt of their Actions is hid. Thus also they become *Graves that appear not*, and they that go over them, (that have to do with them) are not aware of them, but suffer themselves to be deluded by them. Yea, if there shall, as there will sometimes, rise a doubt in the Heart of the buyer about the Weight and Measure he should have, why, he suffereth his very Senses to be also deluded, by recalling of his Chapman's Religion to Mind, and thinks verily that not his good Chapman but himself is out; for he dreams not that his Chapman can deceive. But if the buyer shall

Mat. 23. A Cloak of Religion to blind Mr. Cheat's Kavery.

shall find it out, and shall make it appear that he is beguiled; then shall he be heal by having amends made, and perhaps fa shall be laid upon Servants, &c. and so *M ster Cheat* shall stand for a right honest M in the Eye of his Customer, though t next time he shall pick his Pocket again.

* Some plead Custom to cheat.

Some * plead Custom for their Cheat, a if that could acquit them before the Trib nal of God: And others say, it came t them for so much, and therefore anoth must take it for so much, though there wanting both as to Weight and Measure but in all these things there are Juggles

Deut. 16. 20.

or if not, such must know, That that whic is *altogether just, they must do.* Suppose th I be cheated my self with a Brass ha Crown, must I therefore cheat anoth therewith? if this be bad in the whole, is also bad in the parts. Therefore howeve thou art dealt withal in thy buying, ye thou must deal justly in selling, or thou sinnest against thy Soul, and art become a Mr. *Badman.* And know, that a pretence to Custom is nothing worth. 'Tis not cu stom, but good conscience that will help a God's Tribunal.

Atten. *But I am perswaded, that that which is gotten by men this way, doth them but little good.*

Wise. I am of your mind for that, but this is not considered by those thus minded. For if they can get it, though they get, as we say, *the Devil and all*, by their getting, yet they are content, and count that their getting is much.

Little

Little good! Why, do you think they consider that? No, no more than they consider what they shall do in the Judgment, at the day of God-Almighty, for their wrong getting of what they get, and that is just nothing at all.

They get nothing that cozen and cheat.

But to give you a more direct Answer. This kind of getting, is so far off from doing them *little* good, that it doth them no good at all; because thereby they lose their own souls; *What shall it profit a man if he shall gain the whole world, and lose his own soul?* He loseth then, he loseth greatly that getteth after this fashion. This is the man that is *penny-wise and pound-foolish*; this is he *that looseth his good Sheep for a half-penny-worth of Tar*; that loseth a Soul for a little of the World. And then what doth he get thereby, but loss and damage? Thus he getteth, or rather loseth about the World to come: But what doth he get in this World, more than travail and sorrow, vexation of spirit, and disappointment? Men aim at blessedness in getting, I mean, at temporal blessedness; but the man that thus getteth, shall not have that. For though an Inheritance after this manner may be hastily gotten at the beginning, yet the end thereof shall not be blessed. They gather it indeed, and think to keep it too, but what says *Solomon*? God casteth it away. *The Lord will not suffer the soul of the righteous to famish, but he casteth away the substance of the wicked.*

Mar. 9.

Prov. 10. 3.

Jer. 15. 13:

Chap. 17. 3.

The time, as I said, that they do enjoy it, it shall do them no good at all; but long

long to be ſure they muſt not have it. God will either take it away in their time, or elſe in the Generation following, according to that of *Job*: *He*, the wicked, *may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.*

Job 27. 17.

Conſider that alſo that is written in the Proverbs: *A good man leaveth an inheritance to his childrens children, and the wealth of the ſinner is laid up for the juſt.* What then doth he get thereby, that getteth by diſhoneſt means? why he getteth Sin and Wrath, Hell and Damnation: and now tell me how much he doth get?

Prov. 13. 22.

This, I ſay, is his getting; ſo that as *David* ſays, we may be bold to ſay too: *I beheld the wicked in great proſperity, and preſently I curſed his habitation:* for it cannot proſper with him. Fluſter and huff, and make a-do for a while he may, but God hath determined that both *he* and *it* ſhall melt like greaſe, and any obſerving man may ſee it ſo. Behold, the unrighteous man in a way of Injuſtice getteth much, and loadeth himſelf with thick Clay, but anon it withereth, it decayeth, and even he, or the Generation following decline, and return to beggary.

And this Mr. *Badman*, notwithſtanding his cunning and crafty tricks to get money, did die, no body can tell whether worth a farthing or no.

Atten. *He had all the bad tricks, I think, that it was poſſible for a man to have, to get money; one would think that he ſhould have been rich.*

Wiſe.

Wise. You reckon too fast, if you count these *all* his bad tricks to get money: For he had more besides.

More of Mr. *Badman's* Bad tricks.

If his Customers were in his Books (as it should go hard but he would have them there; at least, if he thought he could make any Advantage of them,) then, then would he be sure to impose upon them his worst, even very bad Commodity, yet set down for it the price that the best was sold at; like those that sold the refuse wheat, or the worst of the wheat; making the sheckle great, yet hoisting up the price: This was Mr. *Badman's* way. * He would sell goods that cost him not the best price by far, for as much as he sold his best of all for. He had also a trick to mingle his commodity, that that which was bad might go off with the less mistruft.

Amos 8

*Another art to cheat withal.

Besides, if his customers at any time paid him money, let them look to themselves, and to their Acquittances, for he would usually attempt to call for that payment again, 'specially if he thought that there was hopes of making a prize thereby, and then to be sure if they could not produce good and sufficient ground of the payment, a hundred to one but they payed it again. Sometimes the honest chapman would appeal to his servants for proof of the payment of money, but they were trained up by him to say after his mind, right or wrong: so that, relief that way, he could get none.

Atten. *It is a Bad, yea an abominable thing for a man to have such servants. For by*

such means a poor customer may be undone and not know how to help himself. Alas! if the master be so unconscionable, as I perceive Mr. Badman *was, to call for his money twice, and if his servant will swear that it is a due debt, where is any help for such a man? he must think, there is no remedy.*

Wise. This is very bad, but this has been a practice, and that hundreds of Years ago. But what saith the Word of God? *I will punish all those that leap upon the threshold, which fill their masters houses with violence and deceit.*

Zeph. 1.9. Servants, observe these Words.

Mr. *Badman* also had *this art*; could he get a man at advantage, that is, if his chapman durst not go from him, or if the commodity he wanted could not for the present be conveniently had elsewhere; then let him look to himself, he would surely make his purse-strings crack; he would exact upon him without any pity or conscience.

Atten. *That was Extortion, was it not? I pray let me hear your Judgment of Extortion, what it is, and when committed?*

Of Extortion.

Wise. Extortion is a screwing from men more than by the Law of God or men is right; and it is committed sometimes by them in Office, about Fees, Rewards, and the like: but 'tis most commonly committed by men of Trade, who without all conscience, when they have the advantage, will make a prey of their neighbour. And thus was Mr. *Badman* an Extortioner; for although he did not exact, and force away, as *Bailiffs* and *Clerks* have used to do; yet he had

had his opportunities, and such cruelty to make use of them, that he would often, in his way, be Extorting and forcing of money out of his neighbours pocket. For every man that makes a prey of his advantage upon his neighbours necessities, to force from him more than in reason and conscience, according to the present prizes of things such commodity is worth; may very well be called an Extortioner, and judged for one that hath *No* inheritance in the Kingdom of God. 1 Cor. 6. 9, 10.

Atten. *Well, this* Badman *was a sad wretch.*

Wise. Thus you have often said before. But now we are in discourse of this, give me leave a little to go on. We have a great many people in the Country too that live all their days in the practice, and so under the guilt of Extortion: people, alas! that think scorn to be so accounted.

Who are Extortioners.

As for Example: There is a poor body that dwells, we will suppose, so many miles from the Market; and this man wants a bushel of grist, a pound of butter, or a cheese for himself, his wife and poor children: But dwelling so far from the Market, if he goes thither, he shall lose his days work, which will be eight pence, or ten pence damage to him, and that is something to a poor man. So he goeth to one of his Masters or Dames for what he wanteth, and ask them to help him with such a thing: Yes, say they, you may have it; but withal they will give him a gripe, perhaps make him pay as much (or more) for it.

it at home, as they can get when they have carried it five miles to a Market, yea and that too for the refuse of their Commodity. But in this the Women are especially faulty, in the sale of their butter and cheese, &c. Now this is a *kind* of Extortion, it is a making a prey of the necessity of the poor, it is a grinding of their faces, a buying and selling of them.

* Huckſters.

But above all, your * *Huckſters*, that buy up the poor man's Victuals by whole-sale, and sell it to him again for unreasonable gains, by retale, and as we call it, by piece-meal; they are got into a way, after a stinging rate, to play their game upon such by Extortion: I mean such who buy up butter, cheese, eggs, bacon, &c. by whole-sale, and sell it again (as they ca l it) by pennyworths, two pennyworths, a half pennyworth, or the like, to the poor, all the week after the market is past.

These, though I will not condemn them all, do, many of them, *bite* and *pinch* the poor by this kind of evil dealing. These destroy the poor because he is poor, and that is a grievous sin. *He that oppreſſeth the poor to increaſe his riches, and that giveth to the rich, ſhall ſurely come to want.* Therefore he saith again, *Rob not the poor becauſe he is poor, neither oppreſs the afflicted in the gate; for the Lord will plead their cauſe, and ſpoil the ſoul of them that ſpoil them.*

Pro. 22. 16. 22.

Oh that he that gripeth and grindeth the face of the poor, would take notice of these two Scriptures! Here is threatned the destruction of the Estate, yea and of the Soul

Soul too, of them that oppreſs the poor. Their Soul we ſhall better ſee where, and in what condition that is in, when the Day of Doom is come; but for the Eſtates of ſuch, they uſually quickly moulter; and that ſometimes all men, and ſometimes no man knows how.

Beſides, theſe are Uſurers, yea, they take uſury for *victuals, which thing the Lord has forbidden.* And becauſe they cannot ſo well do it on the Market-day, therefore they do it, as I ſaid, when the Market is over; for then the poor falls into their mouths, and are neceſſitated to have, as they can, for their need, and they are reſolved they ſhall pay ſoundly for it. Perhaps ſome will find fault for my medling *thus* with other folks matters, and for my thus prying into the ſecrets of their iniquity. But to ſuch I would ſay, ſince ſuch actions are evil, 'tis time they were hiſſed out of the world. For all that do ſuch things, offend againſt God, wrong their neighbour, and like Mr. *Badman* do provoke God to Judgment. God knows, there is abundance of deceit in the world! Deut. 23. 19.

Wife. Deceit! Ay, but I have not told you the thouſandth part of it; nor is it my buſineſs now to rake to the bottom of that dunghill: what would you ſay, if I ſhould anatomize ſome of thoſe vile wretches called *Pawn-Brokers*, that lend money and goods to poor people, who are by neceſſity forced to ſuch an inconvenience; and will make, by one trick or other, the Intereſt of what they ſo lend, amount to thirty,

forty, yea ſometimes fifty pound by the year; notwithſtanding the principal is ſecured by a ſufficient pawn; which they will keep too at laſt, if they can find any ſhift to cheat the wretched borrower?

Atten. *Say! Why ſuch miſcreants are the peſt and vermin of the Commonwealth, not fit for the ſociety of men; but methinks by ſome of thoſe things you diſcourſed before, you ſeem to import that it is not lawful for a man to make the beſt of his own.*

Whether it be lawful for a man to make the beſt of his own? Proved in the negative by eight reaſons.

Wiſe. If by making the *beſt*, you mean, to ſell for as much as by *hook* or *crook* he can get for his commodity; then, I ſay, *it is not lawful.* And if I ſhould ſay the contrary, I ſhould juſtifie Mr. *Badman*, and all the reſt of that Gang: But that I never ſhall do, for the Word of God condemns them. But that it is not lawful for a man at all times to ſell his commodity for as much as he can, I prove by theſe reaſons.

Firſt, if it be lawful for me always to ſell my commodity as dear, or for as much as I can, then 'tis lawful for me to lay aſide, in my dealing with others, good conſcience to them, and to God: but it is not lawful for me, in my dealing with others, to lay aſide good conſcience, *&c.* Therefore it is not lawful for me always to ſell my commodity as dear, or for as much as I can.

Good conſcience muſt be uſed in ſelling.

That it is not lawful to lay aſide good conſcience in our dealings, has already been proved in the former part of our diſcourſe: but that a man muſt lay it aſide, that will ſell his commodity always as dear, or for as much as he can, is plainly manifeſt thus.

I. He

1. He that will (as is mentioned afore) sell his commodity as dear as he can, must sometimes make a prey of the *ignorance* of his chapman: but that he cannot do with a good conscience (for that is to over-reach, and to go beyond my chapman, and is forbidden, 1 *Thess.* 4. 6) Therefore he that will sell his commodity, as afore, as dear, or for as much as he can, must of necessity lay aside good conscience. We must not make a prey of our neighbours Ignorance.

2. He that will sell his commodity always as dear as he can, must needs sometimes make a prey of his neighbours *necessity*; but that he cannot do with a good conscience, (for that is to go beyond and defraud his neighbour, contrary to 1 *Thess.* 4. 6.) Therefore he that will sell his commodity, as afore, as dear, or for as much as he can, must needs cast off and lay aside a good conscience. Nor of his neighbours Necessity.

3. He that will (as afore) sell his commodity as dear, or for as much as he can, must, if need be, make a prey of his neighbours *fondness*; but that a man cannot do with a good conscience, (for that is still a going beyond him, contrary to 1 *Thess.* 4. 6.) Therefore he that will sell his commodity as dear, or for as much as he can, must needs cast off and lay aside good conscience. Nor of his Fondness of our commodity.

The same also may be said in *buying*: No man may always buy as cheap as he can, but must also use good conscience in buying; the which he can by no means use and keep, if he buys always as cheap as he can, and that for the reasons urged before. For We must use good conscience in buying.

such will make a prey of the *ignorance*, *necessity*, and *fondness* of their chapman, the which they cannot do with a good conscience.

When *Abraham* would buy a Burying-place of the Sons of *Heth*, thus he said unto them. *Intreat for me to* Ephron *the son of* Zohar, *that he may give me the cave of* Machpelah, *which he hath in the end of his field. For as much as it is worth shall he give it to me.* He would not have it under-foot, he scorned it, he abhorred it; it stood not with his Religion, Credit, nor Conscience. So also when *David* would buy a field of *Ornon* the *Jebusite*, thus he said unto him; *Grant me the place of the threshing-floor, that I may build an Altar there unto the Lord. Thou shalt give it me for the full price.* He also, as *Abraham*, made conscience of this kind of dealing; he would not lie at catch to go beyond, no not the *Jebusite*, but will give him his full price for his field. For he knew that there was wickedness, as in selling too dear, so in buying too cheap, therefore he would not do it.

Gen. 23. 8, 9.

1 Chron. 21. 22, 24.

There ought therefore to be good conscience used, as in selling, so in buying; for 'tis also unlawful for a man to go beyond or to defraud his neighbour in buying; yea 'tis unlawful to do it in *any matter*, and God will plentifully avenge that Wrong; as I also before have forewarned and testified. See also the * text in the margent. But,

* Levit. 25. 14.

Secondly, If it be lawful for me always to sell my commodity as dear, or for as much as I can, then it is lawful for me to deal

deal with my neighbour without the use of charity: but it is not lawful for me to *lay aside*, or to deal with my neighbour without the use of charity, therefore it is not lawful for me always to sell my commodity to my neighbour for as much as I can. A man in dealing should as really design his neighbours good, profit, and advantage, as his own: For this is to exercise charity in his dealing. Charity must be used in our dealings.

That I should thus use, or exercise charity towards my neighbour, in my buying and selling, &c. with him, is evident from the general command: [*Let all your things be done in charity.*] But that a man cannot live in the exercise of charity, that selleth, as afore, as dear, or that buyeth as cheap as he can, is evident by these reasons. 1 Cor. 16. 14.

1. He that sells his commodity as dear, or for as much money (always) as he can, seeks himself, and himself only: (*But charity seeketh not her own, nor her own only.*) So then, he that seeks himself, and himself only, as he that sells (as afore) as dear as he can, does; maketh not use of, nor doth he exercise charity in his so dealing. 1 Cor. 13.

2. He that selleth his commodity (always) for as much as he can get, hardeneth his heart against all reasonable entreaties of the buyer. But he that doth so, cannot exercise charity in his dealing; therefore it is not lawful for a man to sell his commodity, as afore, as dear as he can.

Thirdly, If it be lawful for me to sell my commodity, as afore, as dear as I can, then there can be no sin in my trading, how unreasonably Ephes. 4.

There may be and is Sin in trading.

reasonably soever I manage my calling, whether by lying, swearing, cursing, cheating; for all this is but to sell my commodity as dear as I can. But that there is sin in these, is evident, therefore I may not sell my commodity always as dear as I can.

Matth. 7. 12. A Man in trading must not offer violence to the Law of Nature.

Fourthly, He that sells, as afore, as dear as he can, offereth violence to the law of nature; for that saith, *Do unto all men, even as ye would they should do unto you.* Now was the seller a buyer, he would not that he of whom he buys, should sell him always as dear as he can; therefore he should not sell so himself, when it is his lot to sell, and others to buy of him.

Job 37. 7. We must not abuse the Gift we have in the knowledge of earthly things.

Fifthly, He that selleth, as afore, as dear as he can, makes use of that instruction that God hath not given to *others*, but sealed up in *his* hand, to abuse his Law, and to wrong his neighbour withal; which indeed is contrary to God. God hath given thee more skill, more knowledge and understanding in thy commodity than he hath given to him that would buy of thee. But what! canst thou think that God has given thee this, that thou mightest thereby make a prey of thy neighbour? that thou mightest thereby go beyond and beguile thy neighbour? No verily; but he hath given thee it for *his* help, that thou mightest in *this be eyes to the blind*, and save thy neighbour from that damage that his *ignorance*, or *necessity*, or *fondness* would betray him into the hands of.

Sixthly,

Sixthly, In all that a man does, he should have an eye to the glory of God: but that he cannot have that sells his commodity always for as much as he can, for the reasons urged before. 1 Cor. 10. 13. An eye to the glory of God in all we should have.

Seventhly, All that a man does, he should do in the name of the Lord Jesus Christ; that is, as being commanded and authorized to do it by him: But he that selleth always as dear as he can, cannot so much as pretend to this, without horrid blaspheming of that name, because commanded by him to do otherwise. Col. 3. 17.

Eighthly, and laftly, In all that a man does, he should have an eye to the day of judgment, and to the consideration of how his actions will be esteemed of in that day. Therefore there is not any man can or ought to sell always as dear as he can; unless he will, yea he must say, in so doing, I will run the hazard of the tryal of that day. Acts 24. 15, 16.

If thou sell ought unto thy neighbour, or buyest ought of thy neighbour, ye shall not oppress one another. Levit. 25. 14.

Atten. *But why do you put in those cautionary words? They must not sell [always] as dear, nor buy [always] as cheap as they can: Do you not thereby intimate that a man may sometimes do so?*

Wise. I do indeed intimate that sometimes the seller may sell as dear, and the buyer buy as cheap as he can; but this is allowable only in these cases: When he that sells is a Knave, and lays aside all good conscience in selling; or when the buyer is a Knave,

Knave, and lays aſide all good conſcience in buying. If the buyer therefore lights of a Knave, or if the ſeller lights of a Knave, then let them look to themſelves; but yet ſo, as not to lay aſide conſcience, becauſe he that thou dealeſt with doth ſo: but how vile or baſe ſoever the chapman is, do thou keep thy commodity at a reaſonable price; or if thou buyeſt, offer reaſonable gain for the thing thou wou'deſt have: and if this will not do with the buyer or ſeller, then ſeek thee a more honeſt Chapman. If thou objecteſt, But I have not skill to know when a pennyworth is before me. Get ſome that have more skill than thy ſelf in that affair, and let them in that matter diſpoſe of thy money. But if there were no Knaves in the World, theſe objections need not be made.

And thus, my very good neighbour, have I given you a few of my reaſons, why a man that hath it ſhould not always ſell too dear, nor buy as cheap as he can; but ſhould uſe good Conſcience to God, and Charity to his Neighbour in both.

Atten. *But were ſome men here, to hear you, I believe they would laugh you to ſcorn.*

Badman uſed to laugh at them that told him of his faults.

wiſe. I queſtion not that at all, for ſo Mr. *Badman* uſed to do, when any man told him of his faults: He uſed to think himſelf wiſer than any, and would count, as I have hinted before, that he was not arrived to a manly ſpirit that did ſtick or boggle at any wickedneſs. But let Mr. *Badman* and his fellows laugh, I will bear it, and ſtill give them good counſel. But I will remember

member also; for my further relief and comfort, that thus they that were covetous of old, served the Son of God himself. *It is their time to laugh now, that they may mourn in time to come.* And, I say again, when they have laughed out their laugh; He that useth not good conscience to God, and charity to his neighbour, in buying and selling, dwells next door to an Infidel, and is near of kin to Mr. *Badman*. Luke 16. 13,14, 15. Chap. 6. 25.

Atten. *Well, but what will you say to this question? (you know that there is no settled price set by God upon any commodity that is bought or sold under the sun; but all things that we buy and sell do ebb and flow, as to price, like the tide:) How (then) shall a man of a tender conscience do, neither to wrong the seller, buyer, nor himself, in buying and selling of commodities?* A Question.

Wise. This Question is thought to be frivolous by all that are of Mr. *Badman*'s way; 'tis also difficult in it self: Yet I will endeavour to shape you an answer, and that first to the matter of the question; to wit, *How a tradesman should, in trading, keep a good conscience?* (A buyer or seller either.) Secondly, *How he should prepare himself to this work, and live in the practice of it.* An Answer.

For the first: He must observe what hath been said before, to wit, he must have conscience to God, charity to his neighbour; and I will add, much moderation in dealing. Let him therefore keep within the bounds of the affirmative of those eight reasons that before were urged to prove, that men ought not in their dealing, Preparations to be a good dealer.

dealing, but to do justly and mercifully 'twixt man and man; and then there will be no great fear of wronging the seller, buyer, or himself.

But particularly to prepare or instruct a man to this work:

1. Let the Tradesman or others consider, that there is not that in great gettings, and in abundance, which the most of men do suppose: For all that a man has over and above what serves for his present necessity and supply, serves only to feed the lusts of the eye. *For what good is there to the owners thereof, save the beholding of them with their eyes?* Men also, many times, in getting of riches, get therewith a snare to their soul: But few get good by getting of them. But this consideration Mr. *Badman* could not abide.

Eccles. 5. 10, 11. 1 Tim. 6. 7, 8, 9.

2. Consider, that the getting of wealth dishonestly (as he does, that getteth it without good conscience and charity to his neighbour,) is a great offender against God. Hence he says, *I have smitten my hands at thy dishonest gain which thou hast made.* It is a manner of speech that shews anger in the very making mention of the Crime. Therefore,

Ezek. 20. 13.

3. Consider, that a little honestly gotten, though it may yield thee but a dinner of herbs at a time, will yield more peace therewith, than with a stalled Ox ill gotten. *Better is a little with righteousness, than great revenues without right.*

Prov. 15. 17. Ch. 16. 8. 1 Sam. 2. 5. Prov. 5. 21.

4. Be thou confident, that God's eyes are upon all thy ways, and that he pon-

reth

reth all thy goings, and also that he marks them, writes them down, and seals them up in a bag against the time to come. Job 14. 17.

5. Be thou sure that thou remembrest, that thou knowest not the day of thy death. Remember also, that when death comes, God will give *thy* substance, for the which *thou* hast laboured, and for the which perhaps thou hast hazarded thy soul, to *one*, thou knowest not who, nor whether he shall be a wise man or a fool. And then, *What profit hath he that laboureth for the wind?* Eccles. 5. 13, 14, 15.

Besides, thou shalt have nothing that thou mayest so much as carry away in thine hand. Guilt shall go with thee, if thou hast got it dishonestly, and they also to whom thou shalt leave it, *shall receive it to their hurt.*

These things duly considered and made use of by thee, to the preparing of thy heart to thy calling of buying or selling; I come in the next place to shew thee how thou shouldest live in the practick part of this art. Art thou to buy or sell?

1. If thou sellest, do not commend; if thou buyest, do not dispraise, any otherwise but to give the thing that thou hast to do with, its just value and worth; for thou canst not do otherwise knowingly, but of a covetous and wicked mind. Wherefore else are Commodities over-valued by the seller, and also undervalued by the buyer. *It is naught, it is naught, says the buyer; but when he hath got his bargain, he boasteth thereof.* What hath this man done Prov. 20. 14.

now,

now, but lyed in the diſpraiſing of his bargain? And why did he diſpraiſe it, but of a covetous mind, to wrong and beguile the ſeller?

2. Art thou a ſeller, and do things grow dear? ſet not thy hand to help, or hold them up higher; this cannot be done without wickedneſs neither; *for this is a making of the ſheckle great.* Art thou a buyer, and do things grow dear? Uſe no cunning or deceitful language to pull them down; for that cannot be done but wickedly too. What then ſhall we do? will you ſay. Why I anſwer: Leave things to the providence of God, and do thou with moderation ſubmit to his hand. But ſince, when they are growing dear, the hand that upholds the price, is, for the time, more ſtrong than that which would pull it down; that being the hand of the ſeller, who loveth to have it dear, 'ſpecially if it ſhall riſe in his hand: Therefore, I ſay, do thou take heed, and have not a hand in it. The which thou mayſt have to thine own and thy neighbours hurt, theſe three ways.

Amos 8. 5.

1. By crying out *ſcarcity, ſcarcity*, beyond the truth and ſtate of things: Eſpecially take heed of doing of this by way of a prognoſtick for time to come. 'Twas for this for which he was trodden to death in the gate of *Samaria*, that you read of in the book of *Kings*. This ſin has a double evil in it. 1. It believeth the preſent bleſſing of God amongſt us; and, 2. It undervalueth the riches of his goodneſs, which can make all good things to abound towards us.

A Judgment of God.

2 King. 7.

2. This

2. This wicked thing may be done by hoarding up, when the hunger and neceſſity of the poor calls for it. Now that God may ſhew his diſlike againſt this, he doth, as it were, licenſe the people to curſe ſuch an hoarder up. *He that withholdeth corn, the people ſhall curſe him, but bleſſing ſhall be upon the head of him that ſelleth it.* Prov. 11. 26.

3. But if things will riſe, do thou be grieved; be alſo moderate in all thy ſellings, and be ſure let the poor have a penny-worth. and ſell thy corn to thoſe in neceſſity: Which then thou wilt do, when thou ſheweſt mercy to the poor in thy ſelling to him, and when thou for his ſake, becauſe he is poor, underſelleſt the market. This is to buy and ſell with good conſcience: Thy buyer thou wrongeſt not, thy conſcience thou wrongeſt not, thy ſelf thou wrongeſt not, for God will ſurely recompence thee. Iſa. 58. 6, 7, 8.

I have ſpoken concerning Corn, but thy duty is, to let thy moderation in all things be known unto all men, the Lord is at hand. Phil. 4. 5.

Atten. *Well, Sir, now I have heard enough of Mr.* Badman's *naughtineſs, pray now proceed to his Death.*

Wife. Why, Sir, the Sun is not ſo low, we have yet three hours to night.

Atten. *Nay, I am not in any great haſt; but I thought you had even now done with his Life.*

Wife. Done! no, I have yet much more to ſay.

Atten.

Atten. *Then he has much more wickedneſs than I thought he had.*

Mr. *Badman* a very proud man.

Wiſe. That may be. But let us proceed: This Mr. *Badman*, added to all his wickedneſs this, *He was a very proud man*, a *Very* proud man. He was exceeding proud and haughty in mind: He looked, that what he ſaid, ought not, muſt not be contradicted or oppoſed. He counted himſelf as wiſe as the wiſeſt in the Country, as good as the beſt, and as beautiful as he that had moſt of it. He took great delight in praiſing of himſelf, and as much in the praiſes that others gave him. He could not abide that any ſhould think themſelves above him, or that their wit or perſonage ſhould, by others be ſet before his. He had ſcarce a fellowly carriage for his equals. But for thoſe that were of an inferior rank, he would look over them in great contempt. And if at any time he had any remote occaſion of having to do with them, he would ſhew great height, and a very domineering ſpirit. So that in this it may be ſaid that *Solomon* gave a characteriſtical note of him, when he ſaid: *Proud and haughty ſcorner is his name, who dealeth in proud wrath.* He never thought his Dyet well enough dreſſed, his Cloaths fine enough made, or his Praiſe enough refined.

Of Pride in general.

Prov. 21. 24.

Atten. *This Pride, is a ſin that ſticks as cloſe to nature I think, as moſt ſins. There is Uncleanneſs and Pride, I know not of any two groſs ſins that ſtick cloſer to men than they. They have, as I may call it, an intereſt in Nature;*

ture; it likes them because they most suit its lusts and fancies: and therefore no marvel though Mr. Badman *was tainted with pride, since he had so wickedly given up himself to work all iniquity with greediness.*

Wise. You say right; *Pride*, is a sin that sticks close to nature, and is one of the first follies wherein it shews it self to be polluted. For even in childhood, even in little children, *Pride* will first of all shew it self; it is a hasty, an early appearing of the sin of the Soul. It, as I may say, is that corruption that strives for predominancy in the heart, and therefore usually comes out first. But though children are so incident to it, yet methinks those of more years, should be ashamed thereof. I might at the first have begun with Mr. *Badman's Pride*, only I think it is not the *Pride* in infancy, that begins to make a difference betwixt one and another, as did, and do those wherewith I began my relation of his life: therefore I passed it over, but now, since he had no more consideration of himself, and of his vile and sinful state, but to be proud when come to years; I have taken the occasion in this place to make mention of his *Pride*.

Pride sticks close to nature.

Atten. *But pray, if you can remember them, tell me of some places of Scripture that speak against pride. I the rather desire this, because that pride is now a reigning sin, and I happen sometimes to fall into the company of them that in my conscience are proud, very much, and I have a mind also to tell them of their sin; now when I tell them of it, unless*

I bring

I bring God's word too, I doubt they will laugh me to ſcorn.

Wife. Laugh you to ſcorn! the *Proud* man will laugh you to ſcorn, bring to him what text you can, except God ſhall ſmite him in his conſcience by the word: Mr. *Badman* did uſe to ſerve them ſo that did uſe to tell him of his: and beſides, when you have ſaid what you can, they will tell you they are not *proud*, and that you are rather the *proud* man, elſe you would not judge, nor ſo malapertly meddle with other mens matters as you do. Nevertheleſs, ſince you deſire it, I will mention two or three texts: They are theſe. *Pride and arrogancy do I hate. A mans pride ſhall bring him low. And he ſhall bring down their pride. And all the proud, and all that do wickedly ſhall be as ſtubble, and the day that comes ſhall burn them up.* This laſt, is a dreadful Text; it is enough to make a proud man ſhake: God, ſaith he, will make the proud ones as ſtubble; that is, as fuel for the fire, and the day that cometh ſhall be like a burning *oven*, and that day ſhall burn them up, *ſaith the Lord.* But Mr. *Badman* could never abide to hear pride ſpoken againſt, nor that any ſhould ſay of him, He is a proud man.

Prov. 8. 13. Chap. 29. 23. Iſa. 25. 11. Mal. 4. 1.

Proud men do not love to be called proud.

Atten. *What ſhould be the reaſon of that?*

Wife. He did not tell me the reaſon; but I ſuppoſe it to be that which is common to all vile perſons. They love this vice, but care not to bear its name. The *Drunkard* loves the ſin, but loves not to be called a *Drunkard.* The *Thief* loveth to ſteal, but cannot abide to be called a *Thief.* The

Whore

whore loveth to commit uncleanneſs, but loveth not to be called a *Whore*: And ſo Mr. *Badman* loved to be *Proud*, but could not abide to be called a *proud* man. The ſweet of ſin, is deſirable to polluted and corrupted man, but the name thereof, is a blot in his Scutcheon.

Atten. *'Tis true that you have ſaid: but pray how many ſorts of pride are there.*

Wiſe. There are two ſorts of *Pride*; *Pride* of Spirit, and *Pride* of Body. The firſt of theſe is thus made mention of in the Scriptures. *Every one that is proud in heart is abomination to the Lord. A high look, and a proud heart, and the plowing of the wicked is ſin. The patient in ſpirit is better than the proud in ſpirit.* Bodily *Pride* theſe Scriptures mention. *In that day the Lord ſhall take away the bravery of their tinckling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the muffl.rs, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings, and the noſe-jewels: The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping pins, the gloſſes, and the fine linen, and the hoods and the veils.* By theſe expreſſions it is evident, that there is *Pride* of Body, as well as *Pride* of Spirit, and that both are ſin, and ſo abominable to the Lord. But theſe texts Mr. *Badman* could never abide to read, they were to him as *Macaiah* was to *Ahab*, they never ſpake good of him, but evil.

Two ſorts of Pride.

Prov. 16. 5. Chap. 21. 4. Eccleſ. 7. 8.

Iſa. 3. 17, 18, 19, 20. 21, 22.

Atten.

Wicked men do hate that word that reproves their vice.

Atten. *I suppose that it was not Mr.* Badman's *case alone even to maligne those texts that speak against their vices: For I believe, that most ungodly men, (where the scriptures are) have a secret antipathy against those words of God that do most plainly and fully rebuke them for their sins.*

Wise. That is out of doubt, and by that antipathy, they shew, that sin and satan are more welcome to them than are the wholsome instructions of life and godliness.

Atten. *Well, but not to go off from our discourse of Mr.* Badman. *You say he was proud: but will you shew me now some symptoms of one that is proud?*

Signs of a proud man in general.

Wise. Yes, that I will: And first I will shew you some symptoms of the *Pride* of Heart. *Pride* of Heart, is seen by outward things, as *Pride* of Body in general, is a sign of *Pride* of Heart; for all proud gestures of the body flow from *Pride* of Heart: therefore *Solomon* saith; *There is a generation, O how lofty are their eyes, and their eye-lids are lifted up*: And again; *There is that exalteth their gate*, their going. Now these lofty eyes, and this exalting of the gate, is a sign of a *Proud* Heart: for both these actions come from the heart: for out of the heart comes *Pride*, in all the visible appearances of it. But more particularly:

Prov. 30. 13.
Prov. 17. 19.
Mark 7.

In particular,

1. *Heart Pride* is discovered by a stretched out Neck, and by mincing as they go. For the wicked, the *Proud*, have a *proud* Neck, a *proud* Foot, a *proud* Tongue, by which this their going is exalted. This is that which makes them look scornfully, speak ruggedly,

ruggedly, and carry it huffingly among their Neighbours.

2. *A proud heart*, is a *perſecuting* one: *The wicked through his pride doth perſecute the poor.* Pſal. 10. 2.

3. *A prayerleſs* man is a *proud* man. Pſal. 10. 4.

4. *A contentious* man is a *proud* man. Pro. 13. 10.

5. *The diſdainful* man is a *proud* man. Pſ. 119. 51.

6. The man that *oppreſſes* his neighbour is a *proud* man. Ver. 122.

7. He that hearkneth not to God's Word with reverence and fear, is a *proud* man. Jer. 13. 17.

8. And he that calls the proud happy, is, be ſure, a proud man. All theſe are *proud* in heart, and this their *Pride* of Heart doth thus diſcover it ſelf. Chap. 43. 2. Mal. 3. 15.

As to *bodily* * *Pride*, it is diſcovered, that is, ſomething of it, by all the particulars mentioned before; for though they are ſaid to be ſymptoms of *Pride* of Heart, yet they are ſymptoms of that *Pride*, by their ſhewing of themſelves in the Body. You know diſeaſes that are within, are ſeen oftimes by outward and viſible ſigns, yet by them very ſigns even the outſide is defiled alſo. So all thoſe viſible ſigns of *heart-Pride*, are ſigns of *bodily Pride* alſo. But to come to more outward ſigns: The putting on of Gold, and Pearls, and coſtly array; the pleating of the hair, the following of the faſhions, the ſeeking by geſtures to imitate the proud, either by ſpeech, looks, dreſſes, goings, or other fools baubles, (of which at this time the world is full) all theſe, and many more, are ſigns, as of a proud heart, ſo of bodily pride alſo. *Of outward Pride. 1 Tim. 2. 2. 1 Pet. 3. 3, 4, 5.

But

Mr. *Badman* was not for having Pride called Pride.

But Mr. *Badman* would not allow, by any means, that this should be called pride but rather neatness, handsomness, comeliness, cleanliness, &c. neither would he allow that following of fashions was any thing else, but because he would *not* be proud singular, and esteemed fantastical by his neighbours.

Atten. *But I have been told, that when some have been rebuked for their pride, they have turned it again upon the brotherhood, even those by whom they have been rebuked: saying, Physician heal thy Friends, look at home, even among your Brotherhood, even among the wise of you, and see if you your selves be clear, even you professors: for who is prouder than you professors? scarcely the Devil himself.*

Professors guilty of the sin of Pride.

Wife. My heart akes at this answer, because there is too much cause for it. This very Answer would Mr. *Badman* give his wife, when she (as she would sometimes) reproved him for his pride: We shall have, says he, great amendments in living now, *for the Devil is turned a corrector of vice*: For no sin reigneth more in the world, quoth he, than pride among professors. And who can contradict him? *let us give the Devil his due*, the thing is too apparent for any man to deny.

And I doubt not but the same answer is ready in the mouths of Mr. *Badman*'s friends, for they may and do see *pride* display it self in the apparel and carriages of professors, one may say, almost as much, as among any people in the Land, the more is the pity. Ay, and I fear that even their Extravagan-

cie

cies in this, hath hardened the heart of many a one, as I perceive it did somewhat the heart of Mr. *Badman* himself.

For mine own part, I have seen many my self, and those Church-members too, so deckt and bedaubed with their Fangles and Toys, and that when they have been at the solemn Appointments of God, in the way of his Worship, that I have wondred with what face such painted persons could sit in the place where they were, without swounding. But certainly the holiness of God, and also the pollution of themselves by sin, must needs be very far out of the minds of such people, what profession soever they make.

I have read of an whore's fore-head, and I have read of christian-shamefacedness; I have read of costly array, and of that which becometh women professing Godliness, with good works; but if I might speak, I know what I know, and could say, and yet do no wrong, that which would make some professors stink in their places; but now I forbear. Jer. 3. 3. 1 Tim. 2. 9. 1 Pet. 3. 1, 2, 3. Jer. 23. 15.

Atten. *Sir, you seem to be greatly concerned at this, but what if I shall say more? it is whispered, that some good Ministers have countenanced their people in their light and wanton apparel, yea have pleaded for their gold, and pearls, and costly array,* &c.

Wise. I know not what they have pleaded for, but 'tis easily seen that they tolerate, or at least wise, wink and connive at such things, both in their Wives and Children. *And so from the Prophets of Jerusalem is*

Ezra. 9. 2. *prophaneneſs gone forth into all the land.* And when the hand of the Rulers are chief in a treſpaſs, who can keep their people from being drowned in that treſpaſs?

Atten. *This is a lamentation, and muſt ſtand for a lamentation.*

Pride in profeſſors a ſhame and ſtumbling-block to the world.

Wiſe. So it is, and ſo it muſt. And I will add, it is a ſhame, it is a reproach, it is a ſtumbling-block to the blind; for though men be as blind as Mr. *Badman* himſelf, yet they can ſee the fooliſh lightneſs that muſt needs be the bottom of all theſe apiſh and wanton extravagancies. But many have their excuſes ready; to wit, their *Parents*, their *Husbands*, and their *breeding* calls for it, and the like: yea, the examples of good people prompt them to it: but all theſe will be but the ſpiders webb, when the thunder of the word of the great God ſhall rattle from heaven againſt them, as it will at death or judgment; but I wiſh it might do it before. But alas! theſe *excuſes* are but *bare* pretences, theſe proud ones *love to have it ſo.* I once talked with a Maid, by way of reproof, for her fond and gaudy garment. But ſhe told me, *The Tailor would make it ſo*: when alas, poor proud Girl, ſhe gave order to the Taylor ſo to make it. Many make Parents, and Husbands, and Tailors, &c. the *Blind* to others, but their naughty hearts, and their giving of way thereto, that is the original cauſe of all theſe evils.

Why pride is in ſuch requeſt.

Atten. *Now you are ſpeaking of the cauſe of pride, pray ſhew me yet further why pride is now ſo much in requeſt?*

Wiſe.

wise. I will shew you what I think are the reasons of it.

1. The first is, Because such persons *are led by their own hearts,* rather than by the Word of God. I told you before, that the original fountain of *pride* is the heart. For out of the heart comes pride; it is therefore because they are led by their hearts, which naturally tends to lift them up in *pride.* This *pride* of heart, tempts them, and by its deceits overcometh them; yea it doth put a bewitching vertue into their Peacocks feathers, and then they are swallowed up with the vanity of them. 1 Reason. Mar. 7. 22, 23. Obad. 3.

2. Another reason why professors are *so proud,* (for those we are talking of now) is because they are more apt to take example by those that are of the world, than they are to take example of those that are Saints indeed. *Pride* is of the World. *For all that is of the world, the lusts of the flesh, the lust of the eyes, and the pride of life, are not of the Father but of the world.* Of the world therefore Professors learn to be proud. But they should not take them for example. It will be objected: No, nor your saints neither, for you are as proud as others: Well, let them take shame that are guilty. But when I say, professors should take example for their life by those that are saints indeed, I mean as *Peter* says: They should take example of those that were in *old time,* the saints; for saints of old time were the best, therefore to these he directeth us for our pattern. *Let the wives conversation be chast, and also coupled with fear. Whose* 2. Reason. 1 Joh. 2. 16. 1 Pet. 3. 1, 2, 3, 4, 5.

adorning, saith Peter, *let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also who trusted in God, adorned themselves, being in subjection to their own husbands.*

3 Reason. 3. Another reason is, Because they have forgotten the pollution of their Nature. For the remembrance of that, must needs keep us humble, and being kept humble, we shall be at a distance from pride. The proud and the humble are set in opposition; (God resisteth the proud, but giveth grace to the humble.) And can it be imagined, that a sensible Christian should be a proud one; sence of baseness tends to lay us low, not to lift us up with pride; not with *pride* of Heart, nor *pride* of Life: But when a man begins to forget what he is, then he, if ever, begins to be proud.

Methinks it is one of the most senceless and ridiculous things in the world, that a man should be proud of that which is given him on purpose to cover the shame of his nakedness with.

4. Reason. 4. Persons that are proud have gotten God and his Holiness out of their sight. If God was before them, as he is, behind their back; and if they saw him in his holiness, as he sees them in their sins and shame, they would take but little pleasure Isa. 6. in their apish Knacks. The Holiness of God

God makes the Angels cover their faces, crumbles Christians, when they behold it, into dust and ashes. And as his Majesty is, such is his Word: Therefore they abuse it, that bring it to countenance Pride.

Lastly, But what can be the end of those that are proud, in the decking of themselves after their antick manner? Why are they for going with their Bulls-foretops, with their naked Shoulders, and Paps hanging out like a Cow's bag? Why are they for painting their Faces, for stretching out their Necks, and for putting of themselves into all the formalities which proud fancy leads them to? Is it because they would honour God, because they would adorn the Gospel, because they would beautifie Religion, and make sinners to fall in love with their own salvation? No, no. It is rather to please their lusts, to satisfie their wild and extravagant fancies; and I wish none doth it to stir up lust in others, to the end they may commit uncleanness with them. I believe, whatever is their end, this is one of the great designs of the Devil; and I believe also, that Satan has drawn more into the sin of uncleanness, by the spangling shew of fine cloaths, than he could possibly have drawn unto it without them. I wonder what it was that of old was called the Attire of an Harlot: Certainly it could not be more bewitching and tempting than are the Garments of many Professors this day. 5. Reason.

Atten. *I like what you say very well, and I wish that all the proud Dames in* England,

that profess, were within the reach and sound of your Words.

Wise. What I have said, I believe is true; but as for the proud Dames in *England*, that profess, they have *Moses* and the *Prophets*; and if they will not hear them, how then can we hope that they should receive good by such a dull sounding Rams-horn as I am? However, I have said my mind; and now, if you will, we will proceed to some other of Mr. *Badman*'s doings.

The evil Effects of the sin of Pride.

Atten. *No: Pray before you shew me any thing else of Mr.* Badman, *shew me yet more particularly the evil effects of this sin of Pride.*

Wise. With all my heart I will answer your request.

1. Evil Effect.

1. Then: 'Tis *Pride* that makes poor Man so like the Devil in Hell, that he cannot in it be known to be the image and similitude of God. The Angels when they became Devils, 'twas through their being lifted or puffed up with pride. 'Tis pride also that lifteth or puffeth up the heart of the sinner, and so makes him to bear the very image of the Devil.

1 Tim. 3. 6.

2. Evil Effect.

2. *Pride* makes a man so odious in the sight of God, that he shall not, must not come nigh his Majesty. *Though the Lord be high, yet hath he respect to the lowly; but the proud he knows afar off.* Pride sets God and the Soul at a distance: Pride will not let a man come nigh God, nor God will not let a proud man come nigh unto him. Now this is a dreadful thing.

Psal. 138. 6.

3. As

3. As *Pride sets*, so it *keeps* God and the Soul at a distance. *God resisteth the proud*: *resists*, that is, he opposes him, he thrusts him from him, he contemneth his person and all his performances. Come in to God's Ordinances the proud man may; but come into his presence, have communion with him, or blessing from him, he shall not: For the high God doth *resist* him. 3. Evil Effect. Jam. 4. 6.

4. The Word saith, that *The Lord will destroy the house of the proud*. He will destroy his house; it may be understood, he will destroy him and his. So he destroyed proud *Pharaoh*, so he destroyed proud *Corah*, and many others. 4. Evil Effect. Prov. 16. 25.

5. *Pride*, where it comes, and is entertained, is a certain forerunner of some Judgment that is not far behind. When pride goes before, shame and destruction will follow after. *When pride cometh, then cometh shame. Pride goeth before destruction, and a haughty spirit before a fall.* 5. Evil Effect. Prov. 11. 2. Prov. 16. 8.

6 Persisting in *Pride* makes the condition of a poor man as hopeless as is that of the Devils themselves. 6. Evil Effect. 1 Tim. 3. 6.

And this, I fear, was Mr. *Badman*'s condition, and that was the reason that he died so as he did; as I shall shew you anon.

But what need I thus tell of the particular actions, or rather prodigious sins of Mr. *Badman*, when his whole Life, and all his Actions, went as it were to the making up one massie body of sin? Instead of believing that there was a God, his Mouth, his Life and Actions declared, that he believed no such thing. *His transgression said* A general character of Mr. *Badman*.

Psal. 36. 1. *within my heart, that there was no fear of God before his eyes.* Instead of honouring of God, and of giving glory to him for any of his Mercies, or under any of his good Providences towards him (for God is good to all, and lets his Sun shine and his Rain fall upon the unthankful and unholy,) he would ascribe the glory to other causes. If they were Mercies, he would ascribe them (if the open face of the providence did not give him the lye) to his own wit, labour, care, industry, cunning, or the like. If they were Crosses, he would ascribe them, or count them the off-spring of fortune, ill luck, chance, the ill management of matters, the ill will of neighbours, or to his wife's being religious, and spending, as he called it, too much time in reading, praying, or the like. It was not in his way to acknowledge God, (that is, graciously) or his hand in things. But, as the Prophet saith, *Let favour be shewed to the wicked, yet will he not learn righteousness.* Isa. 26. 10. And again, *They returned not to him that smote them, nor did they seek the Lord of hosts.* Isa. 9. 13. This was Mr. *Badman*'s temper, neither Mercies nor Judgments would make him seek the Lord. Nay, as another Scripture says, he would not see the works of God, nor regard the operations of his hands either in Mercies or in Judgments. But further, when by Providence he has been cast under the best means for his Soul, (for, as was shewed before, he having had a good Master, and before him a good Father, and after all a good Wife, and being sometimes upon

A brief Relation of Mr. *Badman*'s ways. Psal. 29. 5.

upon a Journey, and cast under the hearing of a good Sermon, as he would sometimes for novelty's sake go to hear a good Preacher,) he was always without heart to make use thereof: *In the land of righteousness he would deal unjustly, and would not behold the majesty of the Lord.* Pro 17. 6. Isa. 26.10.

Instead of reverencing the Word, when he heard it preached, read, or discoursed of, he would sleep, talk of other Business, or else object against the authority, harmony, and wisdom of the Scriptures. Saying, How do you know them to be the Word of God? How do you know that these Sayings are true? The Scriptures, he would say, were as a nose of wax, and a man may turn them whithersoever he lists; one Scripture says one thing, and another says the quite contrary: Besides, they make mention of a thousand impossibilities; they are the cause of all dissensions and discords that are in the land: Therefore you may (would he say) still think what you will; but in my mind they are best at ease that have least to do with them. Mr. *Badman's* judgment of the Scriptures.

Instead of loving and honouring of them that did bear in their Foreheads the Name, and in their Lives the Image of Christ, they should be his Song, the Matter of his Jests, and the Objects of his Slanders. He would either make a mock at their sober deportment, their gracious language, quiet behaviour, or else desperately swear that they did all in deceit and hypocrisie. He would endeavour to render godly men as odious and contemptible as he could; any lyes that Good Men Mr. *Badman's* Song.

were made by any, to their disgrace, those he would avouch for truth, and would not endure to be controlled. He was much like those that the Prophet speaks of, that would sit and slander his Mother's Son; yea, he would speak reproachfully of his Wife, though his Conscience told him, and many would testifie, that she was a very vertuous Woman. He would also raise slanders of his Wife's Friends himself, affirming that their Doctrine tended to Lasciviousness, and that in their Assemblies they acted and did unbeseeming Men and Women, that they committed Uncleanness, &c. He was much like those that affirmed the Apostle should say, *Let us do evil that good may come*: Or like those of whom it is thus written, *Report, say they, and we will report it.* And if he could get any thing by the end that had scandal in it, if it did but touch Professors, how falsly soever reported, Oh! then he would glory, laugh, and be glad, and lay it upon the whole Party; saying, Hang them Rogues, there *is not a Barrel better Herring* of all the holy Brotherhood of them: *Like to like, quoth the Devil to the Collier*; this is your precise Crew. And then he would send all home with a Curse.

Psal. 50. 19, 20.

Rom. 3. 7, 8.

Jer. 23. 10.

Atten. *If those that make profession of Religion be wise, Mr.* Badman's *watchings and words will make them the more wary and careful in all things.*

When the wicked watch God's People should be wary.

Wise. You say true. For when we see men do watch for our halting and rejoyce to see us stumble and fall, it should make us

us so much abundance the more careful.

I do think it was as delightful to Mr. *Badman* to hear, raise, and tell lies, and lying stories of them that fear the Lord, as it was for him to go to bed when a weary. But we will at this time let these things pass. For as he was in these things bad enough, so he added to these many more the like.

He was an *angry, wrathful, envious* Man, a Man that knew not what meekness or gentleness meant, nor did he desire to learn. His natural temper was to be surly, huffie, and rugged, and worse; and he so gave way to his temper, as to this, that it brought him to be furious and outragious in all things, 'specially against goodness it self, and against other things too, when he was displeased. *Badman* an angry, envious man.

Atten. *Solomon* saith, *He is a fool that rageth.* Pro. 14. 16.

Wise. He doth so; and says moreover, *That anger rests in the bosom of fools.* And truly, if it be a sign of a Fool to have anger rest in his bosom, then was Mr. *Badman*, notwithstanding the conceit that he had of his own abilities, a fool of no small size. Eccles. 7. 9.

Atten. *Fools are mostly most wise in their own eyes.*

Wise. True. But I was a saying, that if it be a sign that a man is a fool, when anger rests in his bosom; *Then what is it a sign of, think you, when Malice and Envy rests there?* For to my knowledge Mr. *Badman*

man was as malicious and as envious a man as commonly you can hear of.

Whence Envy flows.

Atten. *Certainly malice and envy flow from pride and arrogancy, and they again from ignorance, and ignorance from the Devil: And I thought, that since you spake of the pride of Mr.* Badman *before, we should have something of these before we had done.*

Wise. Envy flows from Ignorance indeed. And this Mr. *Badman* was so *envious* an one, where he set against, that he would swell with it, as a Toad, as we say, swells with poison. He whom he maligned, might at any time even read envy in his face whereever he met with him, or in whatever he had to do with him.

His envy was so rank and strong, that if it at any time turned its head against a man, it would hardly ever be pulled in again: He would watch over that man to do him mischief, as the *Cat* watches over the *Mouse* to destroy it; yea, he would wait seven years, but he would have an *opportunity* to hurt him; and when he had it, he would make him feel the weight of his envy.

Prov. 27. 3, 4.

Envy is a devilish thing, the Scripture intimates that none can stand before it. *A stone is heavy, and the sand weighty, but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outragious; but who can stand before envy?*

Envy the worst of the four. Gal. 5. 19, 20.

This *Envy*, for the foulness of it, is reckoned among the foulest Villainies that are, as adultery, murder, drunkenness, revellings, witchcrafts, heresies, seditions, &c. Yea, it is so malignant a corruption, that it

it rots the very bones of him in whom it dwells. *A sound heart is life to the flesh, but envy the rottenness of the bones.* Prov. 14 30.

Atten. *This Envy is the very father and mother of a great many hideous and prodigious wickednesses: I say, it is the very father and mother of them; it both begets them, and also nourishes them up, till they come to their cursed maturity in the bosom of him that entertains them.* Envy is the Father and Mother of a many wickednesses.

Wise. You have given it a very right description, in calling of it the Father and Mother of a great many other prodigious wickednesses: for it is so venomous and vile a thing, that it puts the whole course of Nature out of order, and makes it fit for nothing but confusion, and a hold for every evil thing. *For where envy and strife is, there is confusion, and every evil work.* Wherefore, I say, you have rightly called it the very Father and Mother of a great many other sins. And now for our further edification, I will reckon up some of the births of *Envy*. Jam. 3. 14, 15.

1. *Envy*, as I told you before, it rotteth the very bones of him that entertains it. And, Some of the Births of Envy.

2. As you have also hinted, it is heavier than a Stone, than Sand; yea, and I will add, It falls like a Mill-stone upon the head. Therefore,

3. It kills him that throws it, and him at whom it is thrown. *Envy slayeth the silly one.* That is, him in whom it resides, and him who is its object. Job 5. 2.

4. 'Twas

Matt. 27. 18. Mark 15. 10. Acts 7. 9. Isa. 11.13. Acts 13. 14.

4. 'Twas *that* also that slew Jesus Christ himself; for his adversaries persecuted him through their *envy*.

5. *Envy* was that by virtue of which *Joseph* was sold by his Brethren into *Egypt*.

6 'Tis *Envy* that hath the hand in making of variance among God's Saints.

7. 'Tis *Envy* in the hearts of Sinners, that stirs them up to thrust God's Ministers out of their Coasts.

8. What shall I say? 'Tis *Envy* that is the very nursery of whisperings, debates, back-bitings, slanders, reproaches, murders, &c.

'Tis not possible to repeat all the particular fruits of this sinful root. Therefore it is no marvel that Mr. *Badman* was such an ill natured man; for the great roots of all manner of wickedness were in him, unmortified, unmaimed, untouched.

A rare thing.

Atten. *But it is a rare case, even this of Mr.* Badman, *that he should never in all his life be touched with remorse for his ill-spent life.*

Wise. Remorse I cannot say he ever had, if by *remorse* you mean *repentance* for his evils.

Mr. *Badman* under some trouble of mind.

Yet twice I remember he was under some trouble of mind about his condition: Once when he broke his leg as he came home drunk from the Ale-house; and another time when he fell sick, and thought he should die. Besides these two times, I do not remember any more.

Atten. *Did he break his leg then?*

Wise. Yes, once as he came home drunk from the Ale-house.

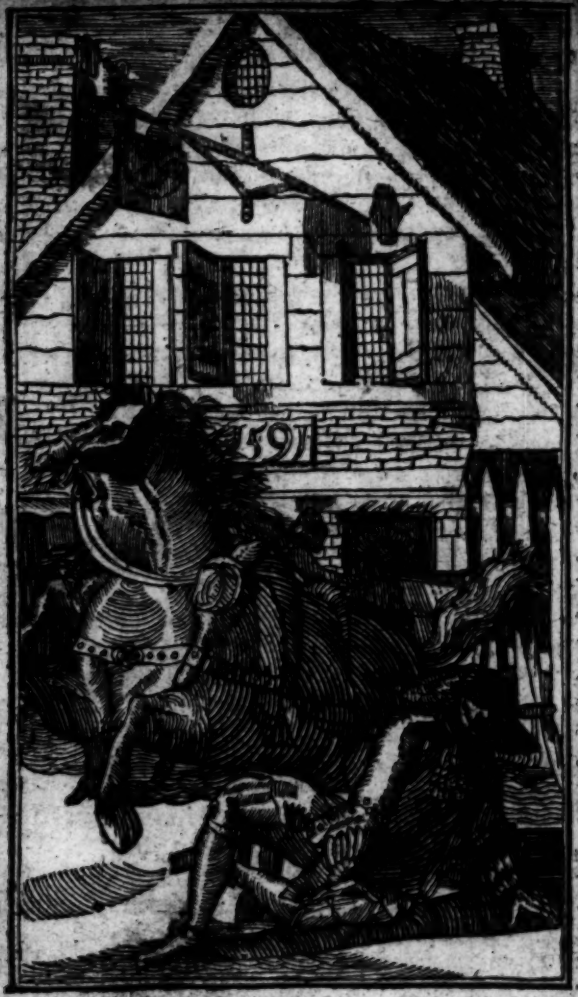
Atten. *Pray how did he break it?*

Wise.

Wife. Why upon a time he was at an Ale-house, that wicked house, about two or three miles from home, and having there drank hard the greatest part of the day, when night was come, he would stay no longer, but calls for his horse, gets up, and like a Mad-man (as drunken persons usually ride) away he goes, as hard as horse could lay legs to the ground. Thus he rid, till coming to a dirty place, where his horse flouncing in, fell, threw his master, and with his fall broke his leg: so there he lay. But you would not think how he *swore at first. But after a while, he coming to himself, and feeling by his pain, and the uselesness of his leg, what case he was in, and also fearing that this bout might be his death; he began to cry out after the manner of such; †Lord help me, Lord have mercy upon me, Good God deliver me, and the like. So there he lay, till some came by, who took him up, carried him home, where he lay for some time, before he could go abroad again. Mr. *Badman* brake his leg. * He swears. † He prays.

Atten. *And then, you say, he called upon God.*

Wife. He cried out in his pain, and would say, O God, and O Lord, help me: but whether it was that his sin might be pardoned, and his soul saved, or whether to be rid of his pain, I will not positively determine; though I fear it was but for the last; because, when his pain was gone; and he had got hopes of mending, even before he could go abroad, he cast off prayer, and began his old game; to wit, to be as bad as he It has no good effect upon him.



Let *Badman's* broken Leg put check
To *Badman's* course of Evil,
Left next time *Badman* breaks his Neck,
And so goes to the Devil.

was before. He then would send for his companions; his sluts also would come his house to see him, and with them he would be, as well as he could for his lame leg, as vicious as they could be for their parts.

Atten. *'Twas a wonder he did not break his neck.*

Wise. His *neck* had gone instead of his *leg*, but that God was long-suffering towards him; he had deserved it ten thousand times over. There have been many, as I have heard, and as I have hinted to you before, that have taken their horses when drunk, and he; but they have gone from the *pot* to the *grave*; for they have broken their necks betwixt the Ale-house and home. One hard by us also drunk himself dead; he drank, and dyed in his drink.

Atten. *'Tis a sad thing to die drunk.*

Wise. So it is: But yet I wonder that no more do so. For considering the hainousness of that sin, and with how many other sins it is accompanied, as with oaths, blasphemies, lyes, revellings, whoreings, brawlings, &c. It is a wonder to me, that any that live in that sin should escape such a blow from heaven that should tumble them into their graves. Besides, when I consider also how, when they are as drunk as beasts, they, without all fear of danger, will ride like Bedlams and mad-men, even as if they did dare God to meddle with them if he durst, for their being drunk: I say, I wonder that he doth not withdraw his protecting providences from them, and leave them

How many sins do accompany drunkenness.

them to those dangers and destructions that by their sin they have deserved, and that by their Bedlam madness they would rush themselves into: only I consider again, that he has appointed a day wherein he will reckon with them, and doth also commonly make example of some, to shew that he takes notice of their sin, abhors their way, and will count with them for it at the set time.

Acts 17. 30, 31, 32.

Atten. *It is worthy of our remark, to take notice how God, to shew his dislike of the sins of men, strikes some of them down with a blow; as the breaking of Mr.* Badman's *leg, for doubtless that was a stroak from heaven.*

Wise. It is worth our remark indeed. It was an open stroak, it fell upon him while he was in the height of his sin: And it looks much like to that in *Job*; *Therefore he knoweth their works, and overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others*: Or as the Margent reads it, *in the place of beholders.* He lays them with his stroak in the place of beholders. There was Mr. *Badman* laid, his stroak was taken notice of by every one: his broken leg was at this time the Town-talk. * Mr. *Badman* has broken his leg, says one: How did he break it? says another: As he came home drunk from such an Ale-house, said a third: A Judgment of God upon him, said a fourth. Thus his sin, his shame, and punishment, are all made conspicuous to all that are about him. I will here tell you another story or two.

Job 34. 24, 25, 26.

*An open stroak.

I have

I have read in Mr. *Clark*'s *Looking-glass for Sinners*; That upon a time, a certain drunken fellow boasted in his Cups, that there was neither Heaven nor Hell; also he said, He believed, that man had no Soul, and that for his own part, *he would sell his Soul to any that would buy it.* Then did one of his companions buy it of him for a cup of Wine; and presently the Devil in mans shape bought it of that man again at the same price; and so in the presence of them all laid hold on this Soul-seller, and carried him away through the Air, so that he was never more heard of. *pag.* 41.

In *pag.* 148. he tells us also: That there was one at *Salisbury*, in the midst of his health drinking and carousing in a Tavern; and he drank a health to the Devil, saying, That if the Devil would not come and pledge him, he would not believe that there was either God or Devil. Whereupon his companions stricken with fear, hastened out of the room: and presently after, hearing a hideous noise, and smelling a stinking savour, the Vintner ran up into the chamber; and coming in, he missed his gueſt, and found the window broken, the iron bar in it bowed, and all bloody: But the man was never heard of afterwards.

Again, in *pag.* 149. he tells us of a Bailiff of *Hedly*: Who upon a Lord's Day being drunk at *Melford*, got upon his horse, to ride through the streets, saying, *That his horse would carry him to the Devil*: and presently his horse threw him and broke his neck. These things are worse than the breaking

breaking of Mr. *Badman*'s leg, and shou'd be a caution to all of his friends that are living, left they also fall by their sin into these sad Judgments of God.

But, as I said, Mr. *Badman* quickly forgot all, his conscience was choaked, before his leg was healed. And therefore, before he was well of the fruit of one sin, he tempts God to send another Judgment to seize upon him: And so he did quickly after. For not many months after his leg was well, he had a very dangerous fit of sickness, insomuch that now he began to think he must die in very deed.

Mr. *Badman* fallen sick.

Atten. *Well, and what did he think and do then?*

His conscience is wounded.

Wise. He thought he must go to Hell; this I know, for he could not forbear but say so. To my best remembrance, he lay crying out all one night for fear, and at times he would so tremble, that he would make the very bed shake under him. * But, Oh! how the thoughts of Death, of Hell-fire, and of eternal Judgment, did then wrack his conscience. Fear might be seen in his face, and in his tossings to and fro: It might also be heard in his words, and be understood by his heavy groans. He would often cry, I am undone, I am undone; my vile life has undone me.

* He crys out in his sickness.

Atten. *Then his former atheistical thoughts and principles, were too weak now to support him from the fears of eternal damnation.*

Wise. Ay! they were too weak indeed. They may serve to stifle conscience, when a man is in the midst of his prosperity, and to

to harden the heart againſt all good counſel when a man is left of God, and given up to his reprobate mind: But alas, atheiſtical thoughts, notions and opinions, muſt ſhrink and melt away, when God ſends, yea comes with ſickneſs to viſit the ſoul of ſuch a ſinner for his ſin: There was a man dwelt about twelve miles off from us, that had ſo trained up himſelf in his atheiſtical notions, that at laſt he attempted to write a book againſt Jeſus Chriſt, and againſt the divine Authority of the Scripture. (But I think it was not printed:) Well, after many days God ſtruck him with ſickneſs, whereof he dyed. So, being ſick, and muſing upon his former doings, the Book that he had written came into his mind, and with it ſuch a ſence of his evil in writing of it, that it tore his conſcience as a Lyon would tear a Kid. He lay therefore upon his death-bed in ſad caſe, and much affliction of conſcience: ſome of my friends alſo went to ſee him; and as they were in his chamber one day, he haſtily called for pen, ink, and paper, which when it was given him, he took it and writ to this purpoſe. *I, ſuch an one, in ſuch a town, muſt goe to Hell-fire, for writing a Book againſt Jeſus Chriſt, and againſt the Holy Scriptures*: And would alſo have leaped out of the window of his houſe to have killed himſelf, but was by them prevented of that: So he died in his bed, ſuch a death as it was. 'Twill be well if others take warning by him.

His Atheiſm will not help him now.

A dreadful example of God's anger.

Atten. *This is a remarkable ſtory.*

Wiſe.

Wife. 'Tis as true as remarkable; I had it from them that I dare believe, who also themselves were eye and ear witnesses; and also that catcht him in their arms, and saved him when he would have leaped out of his chamber-window, to have destroyed himself.

Atten. Well, you have told me what were Mr. Badman's *thoughts (now, being sick) of his condition: pray tell me also what he then did when he was sick?*

Wife. Did! he did many things, which I am sure he never thought to have done, and which, to be sure, was not looked for of his wife and children.

What Mr. *Badman* did more when he was sick.

In this fit of sickness, his thoughts were quite altered about his wife; I say his Thoughts, so far as could be judged by his words and carriages to her. For now she was his *good* wife, his *godly* wife, his *honest* wife, his *duck*, and *dear*, and all. Now he told her, that she had the best of it, she having a good life to stand by her, while his debaucheries and ungodly life did always stare him in the face. Now he told her the counsel that she often gave him, was *good*; though he was so *bad* as not to take it.

Great alteration made in Mr. *Badman.*

Now he would hear her talk to him, and he would lie sighing by her while she so did. Now he would bid her pray for him, that he might be delivered from Hell.

He would also now consent that some of her good Ministers might come to him to comfort him; and he would seem to shew them kindness when they came; for he would

ould treat them kindly with words, and
arken diligently to what they ſaid, only
e did not care that they ſhould talk much
f his ill ſpent life, becauſe his Conſcience
as clogged with that already: He cared
t now to ſee his old Companions, the
oughts of them was a torment to him:
d now he would ſpeak kindly to that Child
his that took after its Mother's ſteps,
ough he could not at all abide it be-
re.

He alſo deſired the prayers of good Peo-
e, that God of his Mercy would ſpare him
little longer, promiſing, that if God
ould but let him recover this once, what
new, what a penitent Man he would be
ward God, and what a loving Husband he
ould be to his Wife; what liberty he
ould give her, yea how he would go
ith her himſelf to hear her Miniſters,
d how they ſhould go hand in hand in the
y to Heaven together.

Atten. *Here was a fine ſhew of things: I warrant you his Wife was glad for this.*

Wife. His Wife! Ay, and a many good people beſides: It was noiſed all over the Town, what a great change there was wrought upon Mr. *Badman*; how ſorry he was for his ſins; how he began to love his Wife; how he deſired good Men ſhould pray to God to ſpare him; and what promiſes he now made to God in his ſickneſs, that if ever he ſhould raiſe him from his ſick-bed to health again, what a new penitent Man he would be towards God, and what a loving Husband to his good Wife.

The Town-talk of Mr. *Badman*'s change.

Well,

Well, Miniſters prayed, and good Peo rejoyced, thinking verily that they now h gotten a Man from the Devil; nay, ſom of the weaker ſort did not ſtick to ſay th God had began a work of Grace in h heart: And his Wife, poor Woman! y cannot think how apt ſhe was to believe ſo; ſhe rejoyced, and ſhe hoped as would have it. But, alas! alas! in lit time things all proved otherwiſe.

His Wife is comforted.

Mr. *Badman* recovers and returns to his old courſe.

After he had kept his Bed a while, Diſtemper began to abate, and he to f himſelf better, ſo he in little time was finely mended, that he could walk about houſe, and alſo obtained a very fine St mach to his Food. And now did his Wi and her good Friends ſtand gaping to ſe Mr. *Badman* fulfil his Promiſe of becomi new towards God, and loving to his Wi But the contrary only ſhewed it ſelf. F ſo ſoon as ever he had hopes of mendi and found that his ſtrength began to r new, his trouble began to go off his hear and he grew as great a ſtranger to h frights and fears, as if he had never h them.

But verily I am apt to think, that o reaſon of his no more regarding, or r membring of his ſick-bed fears, and of b ing no better for them, was ſome wo that the Doctor that ſupplied him wi Phyſick ſaid to him when he was mendi For as ſoon as Mr. *Badman* began to me the Doctor comes and ſits him down by h in his houſe, and there fell into diſcour with him about the nature of his diſeaſe an

and among other things they talked of *Badman's* trouble, and how he would cry out, tremble, and expreſs his fears of going to Hell, when his ſickneſs lay pretty hard upon him. To which the Doctor replied: *That thoſe fears and out-cries did ariſe from the height of his diſtemper, for that diſeaſe was often attended with lightneſs of the head, by reaſon the ſick party could not ſleep, and for that the vapours diſturbed the brain: But you ſee, Sir, quoth he, that ſo ſoon as you get ſleep, and betook your ſelf to reſt, you quickly mended, and your head ſettled, and ſo thoſe frenzies left you.* Ignorant Phyſicians kill ſouls while they cure bodies.

And was it ſo indeed, thought Mr. *Badman*: Was my troubles only the effects of my diſtemper, and becauſe ill vapours got up into my brain? Then ſurely, ſince my Phyſician was my Saviour, my Luſt again ſhall be my God. So he never minded Religion more, but betook him again to the World, his Luſts, and his wicked Companions. And there was an end of Mr. *Badman's* Converſion.

Atten. *I thought (as you told me of him) that this would be the reſult of the whole; for I diſcerned by your relating of things, that the true ſymptoms of Converſion were wanting in him, and that thoſe that appeared to be any thing like them, were only ſuch as the reprobates may have.*

Wiſe. You ſay right; for there wanted in him, when he was moſt ſenſible, a ſenſe of the pollution of his Nature; he only had guilt for his ſinful actions, the which *Cain*, and *Pharaoh*, and *Saul*, and *Judas*, thoſe Reprobates, have had before him. Gen. 4. 13, 14. Exo. 9. 27. 1 Sam. 15. 24. Matt. 27. 3, 4, 5.

The true symptoms of Conversion wanting in all Mr. *Badman*'s sence of sin, and desires of mercy.

Besides, the great things that he desired, were, to be delivered from going to Hell (and who would willingly?) and that his Life might be lengthened in this World. We find not by all that he said or did, that Jesus Christ the Saviour was desired by him from a sense of his need of his Righteousness to cloath him, and of his Spirit to sanctifie him.

His own strength was whole in him, he saw nothing of the treachery of his own heart; for had he, he would never have been so free to make promises to God of amendment. He would rather have been afraid, that if he had mended, he should have turned with the dog to his vomit, and have begged prayers of Saints, and assistance from Heaven upon *that* account, that he might have been kept from doing so.

'Tis true, he did beg prayers of good People; and so did *Pharaoh* of *Moses* and *Aaron*; and *Simon Magus* of *Simon Peter*. Exod. 19. 28. Acts 8. 24.

His mind also seemed to be turned to his Wife and Child; but, alas! 'twas rather from conviction that God had given him concerning their happy estate over his, than for that he had any true love to the work of God that was in them. True, some shews of kindness he seemed to have for them, and so had rich *Dives*, when in Hell to his five Brethren that were yet in the World; yea, he had such love, as to wish them in Heaven, that they might not come thither to be tormented. Luke 16. 27, 28.

Atten. *Sick bed Repentance is seldom good for any thing.*

Wife

Wife. You say true, it is very rarely good for any thing indeed. Death is unwelcome to Nature; and usually when sickness and death visit the sinner, the first taking of him by the shoulder, and the second standing at the Bed-chamber door to receive him, then the sinner begins to look about him, and to bethink with himself, *These* will have me away before God; and I know that my life has not been as it should. How shall I do to appear before God! Or if it be more the sence of the punishment, and the place of the punishment of sinners, that also is startling to a defiled conscience, now rouzed by death's lumbring at the door.

Of Sick-bed Repentance, and that it is to be suspected.

And hence usually is Sick-bed Repentance, and the matter of it: To wit, to be saved from Hell, and from Death, and that God will restore again to health till they mend; concluding, that it is in their power to mend, as is evident by their large and lavishing promises to do it.

I have known many, that, when they have been sick, have had large measures of this kind of Repentance, and while it has lasted, the noise and sound thereof has made the Town to ring again: But, alas! how long has it lasted? Ott-times scarce so long as until the party now sick has been well. It has passed away like a mist or a vapour, it has been a thing of no continuance. But this kind of Repentance is by God compared to the howling of a dog. *And they have not cried unto me with their heart, when they howled upon their bed.* Hos. 7. 14.

A sign of the desperateness of man's heart.

Atten. *Yet one may see by this the desperateness of man's heart: For what is it but desperate wickedness, to make promise to God of amendment, if he will but spare them; and yet so soon as they are recovered (or quickly after) fall to sin as they did before, and never to regard their promise more?*

Deut. 1. 34, 35.

Wife. It is a sign of desperateness indeed; yea, of desperate madness. For surely they must needs think that God took notice of their *promise*, that he heard the words that they spake, and that he hath laid them up against the time to come; and will then bring out, and testifie to their faces, that they flattered him with their mouth, and lyed unto him with their tongue, when they lay sick, to their thinking, upon their death-bed, and promised him that if he would recover them they would repent and amend their ways. But thus, as I have told you, Mr. *Badman* did: He made great promises that he would be a new man, that he would leave his sins, and become a convert; that he would love, &c. his godly wife, &c. Yea many fine words had Mr. *Badman* in his sickness, but no good actions when he was well.

Psal. 78. 34, 35, 36, 37.

Atten. *And how did his good wife take it, when she saw that he had no amendment, but that he returned with the dog to his vomit, to his old courses again?*

Mr. *Badman's* wife's heart is broken.

Wife. Why it broke her heart; it was a worse disappointment to her than the cheat that he gave her in marriage; at least she laid it more to heart, and could not so well grapple with it. You must think that she had

had put up many a prayer to God for him before, even all the time that he had carried it so badly to her, and now when he was so affrighted in his sickness, and so desired that he might live and mend, poor woman, she thought that the time was come for God to answer her prayers; nay, she did not let with gladness, to whisper it out amongst her friends, *that 'twas so*: but when she saw her self disappointed by her husband's turning Rebel again, she could not stand up under it, but falls into a languishing distemper, and in a few weeks gave up the Ghost.

Atten. *Pray how did she die?*

Wise. Die! she died bravely; full of comfort of the faith of her interest in Christ, and by him, of the world to come: she had many brave expressions in her sickness, and gave to those that came to visit her many signs of her salvation; the thoughts of the grave, but 'specially of her rising again, were sweet thoughts to her. She would long for Death, because she knew it would be her friend. She behaved her self like to some that were making of them ready to go meet their Bridegroom. Now, said she, I am going to rest from my sorrows, my sighs, my tears, my mournings and complaints: I have heretofore longed to be among the Saints, but might by no means be suffered to go, but now I am going, (and no man can stop me) to the great meeting, to the general assembly, and church of the first-born which are written in heaven. There I shall have my heart's desire. Her Christian speech. Heb. 12. 22, 23, 24.

Her talk to her friends.

desire; there I shall worship without temptation or other impediment; there I shall see the face of my Jesus, whom I have loved, whom I have served, and who now, I know, will save my soul. I have prayed often for my husband, that he might be converted, but there has been no answer of God in that matter: Are my prayers lost? are they forgotten? are they thrown over the bar? No; they are hanged upon the horns of the golden altar, and I must have the benefit of them my self, that moment that I shall enter into the gates, in at which the righteous Nation that keepeth truth shall enter: I say, I shall have the benefit of them. I can say as holy *David*; I say, I can say of my husband, as he could of his enemies: *As for me, when they were sick, my cloathing was of sack-cloth, I humbled my soul with fasting, and my prayer returned into my bosom.* My prayers are not lost, my tears are yet in God's bottle; I would have had a crown, and glory for my husband, and for those of my children that follow his steps; but so far as I can see yet, I must rest in the hope of having all my self.

Psal. 35. 13.

Atten. *Did she talk thus openly?*

Wife. No; this she spake but to one or two of her most intimate acquaintance, who were permitted to come and see her, when she lay languishing upon her death-bed.

Atten. *Well, but pray go on in your relation, this is good: I am glad to hear it, this is as a cordial to my heart while we sit thus talking under this tree.*

Wife.

Wife. When she drew near her end, she called for her husband, and when he was come to her, she told him, that now he and she must part, and said she, God knows, and thou shalt know, that I have been a loving, faithful wife unto thee; my prayers have been many for thee; and as for all the abuses that I have received at thy hand, those I freely and heartily forgive, and still shall pray for thy conversion, even as long as I breathe in this world. But, husband, I am going thither, where no bad man shall come; and if thou dost not convert, thou wilt never see me more with comfort; let not my plain words offend thee: I am thy dying wife, and of my faithfulness to thee, would leave this exhortation with thee: Break off thy sins, fly to God for mercy while mercy's gate stands open; remember, that the day is coming, when thou, though now lusty and well, must lie at the gates of death, as I do: And what wilt thou then do, if thou shalt be found with a naked soul, to meet with the Cherubims with their flaming swords? yea, what wilt thou then do, if Death and Hell shall come to visit thee, and thou in thy sins, and under the curse of the law?

Her talk to her husband.

Aten. This was honest and plain: but what said Mr. Badman *to her?*

Wife. He did what he could to divert her talk, by throwing in other things; he also shewed some kind of pity to her now, and would ask her, What she would have? and with various kind of words put her out of her talk; for when she see that she was not

He divert her discourse.

regarded, she fetcht a deep sigh, and lay still. So he went down, and then she called for her children, and began to talk to them. And first she spake to those that were rude, and told them the danger of dying before they had grace in their hearts. She told them also, that death might be nearer them than they were aware of; and bid them look, when they went through the Church-yard again, if there was not little graves there. And, ah children, said she, will it not be dreadful to you, if we only shall meet at the day of Judgment, and then part again, and never see each other more? And with that she wept, the children (also) wept; so she held on her discourse: Children, said she, I am going from you, I am going to Jesus Christ, and with him there is neither sorrow, nor sighing, nor pains, nor tears, nor death. Thither would I have you go also, but I can neither carry you, nor fetch you thither; but if you shall turn from your sins to God, and shall beg mercy at his hands by Jesus Christ, you shall follow me, and shall, when you die, come to the place where I am going, that blessed place of rest: and then we shall be for ever together, beholding the face of our Redeemer, to our mutual and eternal joy. So she bid them remember the words of a dying mother when she was *cold* in her *grave*, and themselves were *hot* in their *sins*, if perhaps her words might put check to their vice, and that they might remember and turn to God.

Her speech to her children that were rude.

Rev. 7. 16. Chap 21. 3, 4.

Then

Then they all went down; but her Darling, to wit, the child that she had most love for, because it followed her ways. So she addressed her self to that: Come to me, said she, my sweet child, thou art the child of my joy: I have lived to see thee a servant of God; thou shalt have eternal life. I, my sweet heart, shall go before, and thou shalt follow after; *if thou shalt hold the beginning of thy confidence stedfast to the end.* When I am gone, do thou still remember my words, love thy bible, follow my ministers, deny ungodliness still, and if troublous times shall come, set an higher price upon Christ, his word and ways, and the testimony of a good conscience, than upon all the world besides. Carry it kindly and dutifully to thy Father, but choose none of his ways. If thou mayest, go to service, choose that, rather than to stay at home; but then be sure to choose a service where thou mayest be helped forwards in the way to heaven; and that thou mayest have such a service, speak to my Minister, he will help thee, if possible, to such an one.

Her speech to her darling. Heb. 3. 14.

I would have thee also, my dear child, to love thy Brothers and Sisters, but learn none of their naughty tricks. *Have no fellowship with the unfruitful works of darkness, but rather reprove them.* Thou hast Grace, they have none: do thou therefore beautifie the way of salvation before their eyes, by a godly life and conformable conversation to the revealed will of God, that thy Brothers and Sisters may see and be the more pleased with the good ways of the Lord.

Ephs. 5. 11.

If thou ſhalt live to marry, take heed of being ſerved as I was; that is, of being beguiled with fair words, and the flatteries of a lying tongue. But firſt be ſure of godlineſs. Yea, as ſure as it is poſſible for one to be in this world: truſt not thine own eyes, nor thine own judgment; I mean as to that perſon's godlineſs that thou art invited to marry. Ask counſel of good men, and do nothing therein, if he lives, without my Miniſter's advice. I have alſo my ſelf deſired him to look after thee. Thus ſhe talked to her Children, and gave them counſel; and after ſhe had talked to this a little longer, ſhe kiſs'd it, and bid it go down.

Her death. Well, in ſhort, her time drew on, and the day that ſhe muſt die. So ſhe died with a ſoul full of Grace, an heart full of comfort, and by her death ended a life full of trouble. Her husband made a funeral for her, perhaps becauſe he was glad he was rid of her; but we will leave that to be manifeſt at judgment.

Atten. *This Woman died well: And now we are talking of the dying of Chriſtians, I will tell you a ſtory of one that died ſome time ſince in our Town. The man was a godly old Puritan, for ſo the godly were called in time p ſt. This man, after a long and godly life, fell ſick of the ſickneſs whereof he died. And as he lay drawing on, the woman that looked to him thought ſhe heard Muſick, and that the ſweeteſt that ever ſhe heard in her life; which alſo continued until he gave up the Ghoſt. Now when his ſoul departed from him, the Muſick*

sick seemed to withdraw and to go further and further off from the house, and so it went until the sound was quite gone out of hearing?

Wise. What do you think that might be?

Atten. *For ought I know, the melodious Notes of Angels, that were sent of God to fetch him to Heaven.*

Wise. I cannot say but that God goes out of his ordinary Road with us poor mortals sometimes. I cannot say this of this woman, but yet she had better musick in her heart than sounded in this woman's ears.

Atten. *I believe so; but pray tell me, did any of her other children hearken to her words, so as to be bettered in their souls thereby?*

Wise. One of them did, and became a very hopeful young man: but for the rest I can say nothing.

One of her children converted by her dying words.

Atten. *And what did* Badman *do after his wife was dead?*

Wise. Why even as he did before; he scarce mourned a fortnight for her, and his mourning then was, I doubt, more in *fashion* than in *heart*.

Atten. *Would he not sometimes talk of his Wife, when she was dead?*

Wise. Yes, when the fit took him, and could commend her too extremely; saying, she was a good, godly, vertuous woman. But this is not a thing to be wondred at: It is common with wicked men, to hate God's servants while alive, and to commend them when they are dead. So served the *Pharisees* the Prophets: Those of the Prophets that were dead, they commended; Mat. 23.

and

and those of them that were alive they condemned.

Atten. *But did not Mr.* Badman *marry again quickly?*

Mr. *Badman's* base language.

Wife. No, not a good while after: and when he was asked the reason, he would make this slighty answer, *Who would keep a Cow of their own, that can have a quart of milk for a penny?* Meaning, Who would be at the charge to have a wife that can have a whore when he listeth? So villainous, so abominable did he continue after the death of his wife. Yet at last there was one was too hard for him. For, getting of him to her upon a time, and making of him sufficiently drunk, she was so cunning as to get a promise of marriage of him, and so held him to it, and forced him to marry her. And she, as the saying is, was as good as he, at all his vile and ranting tricks: she had her companions as well as he had his, and she would meet them too at the Tavern and Ale-house, more commonly than he was aware of. To be plain, she was a very Whore, and had as great resort came to her, where time and place was appointed, as any of them all. Ay, and he smelt it too, but could not tell how to help it. For if he began to talk, she could lay in his dish the whores that she knew he haunted, and she could fit him also with cursing and swearing; for she would give him oath for oath, and curse for curse.

He marries again, and how he got this last wife. What she was, and how they lived.

Atten. *What kind of Oaths would she have?*

Wife. Why *damn her*, and *sink her*, and the like.

Atten.

Atten. *These are provoking things.*

Wife. So they are: But God doth not altogether let such things go unpunished in this life. Something of this I have shewed you already, and will here give you one or two instances more.

Clark's Looking-glass.

There lived, saith one, in the Year 1551. in a City of *Savoy*, a Man who was a monstrous Curser and Swearer; and though he was often admonished and blamed for it, yet would he by no means mend his manners. At length a great plague happening in the City, he withdrew himself into a Garden; where being again admonished to give over his wickedness, he hardned his heart more, swearing, blaspheming God, and giving himself to the Devil: And immediately the Devil snatched him up suddenly, his wife and kinswoman looking on, and carried him quite away. The Magistrates advertised hereof, went to the place, and examined the Woman, who justified the truth of it.

Also at *Oster*, in the Dutchy of *Magalapole*, (saith Mr. *Clark*) a wicked Woman used in her cursing to give her self, body and soul, to the Devil; and being reproved for it, still continued the same; till (being at a Wedding-feast) the Devil came in person, and carried her up into the air, with most horrible out-cries and roarings: And in that sort carried her round about the Town, so that the Inhabitants were ready to die for fear: And by and by he tore her in four pieces, leaving her four quarters in four several highways; and then brought her bowels

bowels to the Marriage-feaſt, and threw them upon the Table before the Mayor of the Town, ſaying, *Behold, theſe diſhes of meat belong to thee, whom the like deſtruction waiteth for, if thou doſt not amend thy wicked life.*

Atten. *Though God forbears to deal thus with all men that thus rend and tear his Name, and that immediate Judgments do not overtake them; yet he makes their lives by other Judgments bitter to them, does he not?*

Wife. Yes, yes: And for proof, I need go no further than to this *Badman* and his Wife; for their railing, and curſing, and ſwearing ended not in words: They would fight and fly at each other, and that like Cats and Dogs. But it muſt be looked upon as the hand and judgment of God upon him for his villainy: He had an honeſt Woman before, but ſhe would not ſerve his turn, and therefore God took her away, and gave him one as bad as himſelf. Thus *that* meaſure that he meted to his firſt Wife, this laſt did mete to him again. And this is a puniſhment wherewith ſometimes God will puniſh wicked men. So ſaid *Amos* to *Amaziah*: *Thy Wife ſhall be an Harlot in the City.* With this laſt Wife Mr. *Badman* lived a pretty while; but as I told you before, in a moſt ſad and helliſh manner. And now he would bewail his firſt Wife's death; not of love that he had to her godlineſs, for that he could never abide, but for that ſhe uſed always to keep at home, whereas this would go abroad: His firſt Wife was alſo honeſt, and true to that relation; but this laſt

Amo. 7. 16, 17.

laſt was a Whore of her Body: The firſt Woman loved to keep things together, but this laſt would whirl them about as well as he: The firſt would be ſilent when he chid, and would take it patiently when he abuſed her; but this would give him word for word, blow for blow, curſe for curſe: So that now Mr. *Badman* had met with his match. *God had a mind to make him ſee the baſeneſs of his own life, in the wickedneſs of his Wife's. †But all would not do with Mr. *Badman*, he would be Mr. *Badman* ſtill. This Judgment did not work any reformation upon him; no, not to God nor man.

*He is puniſhed in his laſt wife for his bad carriages towards his firſt.

†He is not at all the better.

Atten. *I warrant you that Mr.* Badman *thought when his wife was dead, that next time he would match far better.*

Wiſe. What he thought I cannot tell, but he could not hope for it in this match. For here he knew himſelf to be catcht, he knew that he was by this woman intangled, and would therefore have gone back again, but could not. He knew her, I ſay, to be a whore before, and therefore could not promiſe himſelf a happy life with her. For *he* or *ſhe* that will not be true to their own ſoul, will neither be true to husband nor wife. And he knew that ſhe was not true to her own ſoul, and therefore could not expect ſhe ſhould be true to him. But *Solomon* ſays, *An whore is a deep pit*, and Mr. *Badman* found it true: For when ſhe had caught him in her pit, ſhe would never leave him till ſhe had got him to promiſe her marriage; and when ſhe had taken him ſo far,

ſhe

she forced him to marry indeed. And after that, they lived that life that I have told you.

Atten. *But did not the neighbours take notice of this alteration that* Mr. Badman *had made?*

None did pity him for his sorrow, but looked upon it as a just reward.

Wife. Yes; and many of his neighbours, yea many of those that were carnal, said, 'Tis a righteous Judgment of God upon him, for his abusive carriage and language to his other wife. For they were all convinced that *she* was a vertuous woman, and that he, vile wretch! had killed her, I will not say *with*, but with the *want* of kindness.

Atten. *And how long, I pray, did they live thus together?*

Badman & this last wife part as poor as *Howlets.*

Wife. Some fourteen or sixteen years, even until (though she also brought something with her) they had sinned all away, and parted as poor as *Howlets.* And, in reason, how could it be otherwise? He would have *his* way, and she would have *hers*; he among *his* companions, and she among *hers*; he with his *whores*, and she with her *rogues*; and so they brought their *Noble to Nine-pence.*

Atten. *Pray of what Disease did* Mr. Badman *die; for I now perceive we are come up to his Death?*

Mr. Badman's sicknesses and diseases of which he died.

Wife. I cannot so properly say that he died of *one* Disease; for there were *many* that had consented, and laid their heads together, to bring him to his end. He was dropsical, he was consumptive, he was surfeited, was gouty, and, as some say, he had

had a tang of the pox in his bowels. Yet the captain of all these men of death that came against him to take him away, was the Consumption, for 'twas that that brought him down to the grave.

Atten. *Although I will not say but the best men may die of a consumption, a dropsie, or a surfeit; yea, that these may meet upon a man to end him: Yet I will say again, that many times these diseases come through man's inordinate use of things. Much drinking brings dropsies, consumptions, surfeits, and many other diseases; and I doubt, that* Mr. Badman's *death did come by his abuse of himself in the use of lawful and unlawful things. I ground this my sentence upon that report of his life that you at large have given me.*

Wise. I think verily that you need not call back your sentence; for 'tis thought by many, that by his *Cups* and his *Queans* he brought himself to this his destruction: He was not an old man when he died, nor was he naturally very feeble, but strong, and of a *healthy* complexion: Yet, as I said, he moultered away, and went, when he set a going, rotten to his grave. And that which made him stink when he was dead, I mean, that made him stink in his name and fame, was, that he died with a spice of the foul disease upon him: A man whose life was full of sin, and whose death was without repentance.

Atten. *These were blemishes sufficient to make him stink indeed.*

Wise. They were so, and they did do it. No man could speak well of him when he

was

Badman's name ſtinks when he is dead. Prov. 10. 7.

was gone. His name rotted above ground, as his carkaſs rotted under. And this is according to the ſaying of the wiſe man: *The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.* This Text, in both the parts of it, was fulfilled upon him and the woman that he married firſt. For her name ſtill did flouriſh, though ſhe had been dead almoſt ſeventeen years; but his began to ſtink and rot before he had been buried ſeventeen days.

Atten. *That man that dieth with a life full of ſin, and with an heart void of repentance, although he ſhould die of the moſt golden diſeaſe (if there were any that might be ſo called) I will warrant him his name ſhall ſtink, and that in heaven and earth.*

Wife. You ſay true; and therefore doth the name of *Cain*, *Pharaoh*, *Saul*, *Judas*, and the *Phariſees*, though dead thouſands of years ago, ſtink as freſh in the noſtrils of the world as if they were but newly dead.

Atten. *I do fully acquieſce with you in this. But, Sir, ſince you have charged him with dying impenitent, pray let me ſee how you will prove it: Not that I altogether doubt it, becauſe you have affirmed it; but yet I love to have proof for what men ſay in ſuch weighty matters.*

That Mr. *Badman* dies impenitent is proved.

Wife. When I ſaid, he died without repentance, I meant, ſo far as thoſe that knew him could judge, when they compared his Life, the Word, and his Death together.

Atten.

Atten. *Well ſaid, they went the right way to find out whether he had; that is, did manifeſt that he had repentance or no. Now then ſhew me how they did prove he had none?*

Wiſe. So I will. And firſt, this was urged to prove it: He had not in all the time of his ſickneſs, a ſight and ſence of his ſins, but was as ſecure, and as much at quiet, as if he had never ſinned in all his life. 1. Proof that he died impenitent.

Atten. *I muſt needs confeſs that this is a ſign he had none. For how can a man repent of that of which he hath neither ſight nor ſence? But 'tis ſtrange that he had neither ſight nor ſence of ſin now, when he had ſuch a ſight and ſence of his evil before: I mean, when he was ſick before.*

Wiſe. He was, as I ſaid, as ſecure now, as if he had been as ſinleſs as an angel; though all men knew what a ſinner he was, for he carried his ſins in his forehead. His debauched life was read, and known of *all men*; but his reputation was read and known of *no man*; for, as I ſaid, he had none. And for ought I know, the reaſon why he had no ſence of his ſins now, was becauſe he profited not by that ſence that he had of them before. He liked not to retain that knowledge of God *then*, that cauſed his ſins to come to remembrance: Therefore God gave him up *now* to a reprobate mind, to hardneſs and ſtupidity of ſpirit; and ſo was that Scripture fulfilled upon him, *He hath blinded their eyes.* And that, *Let their eyes be darkned that they may not ſee.* Oh! for a man to live in ſin, and to go out of the world without repentance for it, Iſa. 6. Rom. 11.

is

is the saddest judgment that can overtake a man.

No sence of sin no repentance, proved.

Atten. *But, Sir; although both you and I have consented that without a sight and sence of sin there can be no repentance, yet that is but our bare say-so; let us therefore now see if by the Scripture we can make it good.*

Acts 2. Chap. 9. Chap. 16.

Wise. That is easily done. The three thousand that were converted, (*Acts* the second,) repented not till they had sight and sence of their sins. *Paul* repented not till he had sight and sence of his sins. The Gaoler repented not till he had sight and sence of his sins; nor could they. For of what should a man repent? The answer

Psal. 38. 18.

is, of sin. What is it to repent of sin? The answer is, to be sorry for it, to turn from it. But how can a man be sorry for it, that has neither sight nor sence of it?

2 Sam. 12.

David did not only commit sins, but abode impenitent for them, until *Nathan* the Prophet was sent from God to give him a sight and sence of them; and then, but not till then, he indeed repented of them. *Job*, in order to his Repentance, cries unto God,

Job 10. 2. Chap. 34. 32.

Shew me wherefore thou contendest with me. And again, *That which I see not, teach thou me; I have born chastisement, I will not offend any more*: That is, not in what I know, for I will repent of it; nor yet in what I know not, when thou shalt shew me it.

Jer. 31. 18, 19 20.

Also *Ephraim*'s repentance was after he was turned to the sight and sence of his sins, and after he was instructed about the evil of them.

Atten.

Atten. *These are good testimonies of this truth, and do (if matter of fact, with which Mr. Badman is charged be true,) prove indeed that he did not repent, but as he lived, so he died in his sin: For without repentance a man is sure to die in his sin; for they will lie down in the dust with him, rise at the judgment with him, hang about his neck like cords and chains when he standeth at the bar of God's Tribunal, and go with him too, when he goes away from the Judgment-seat, with a depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels; and there shall fret and gnaw his conscience, because they will be to him a never-dying-worm.*

Job 20. 11. Prov. 5. 22. Mat. 25. Isa. 66. 24. Mar. 9. 44.

Wise. You say well, and I will add a word or two more to what I have said: Repentance, as it is not produced without a sight and sence of sin, so every sight and sence of sin cannot produce it: I mean, every sight and sence of sin cannot produce that Repentance, that is *Repentance* unto salvation; repentance never to be repented of. For it is yet fresh before us, that Mr. *Badman* had a *sight* and *sence* of sin, in *that* fit of sickness that he had *before*, but *it* died without procuring any such godly fruit; as was manifest by his so soon returning with the Dog to his Vomit. Many people think also that repentance stands in confession of sin only, but they are very much mistaken: For repentance, as was said before, is a being sorry for, and a turning from transgression to God by Jesus Christ. Now, if this be true, that every sight and sence of sin will not produce repentance, then repentance cannot

Every sight and sence of sin cannot produce repentance.

cannot be produced there where there is no ſight and ſence of ſin. That every ſight and ſence of ſin will not produce repentance, to wit, the godly repentance that we are ſpeaking of, is manifeſt in *Cain*, *Pharaoh*, *Saul* and *Judas*, who all of them had ſence, great ſence of ſin, but none of them repentance unto life.

Now I conclude, that Mr. *Badman* did die impenitent, and ſo a death moſt miſerable.

Atten. *But pray now, before we conclude our diſcourſe of Mr.* Badman, *give me another proof of his dying in his ſins.*

2 Proof that he died impenitent.

Wiſe. Another proof is this. *He did not deſire a ſight and ſence of ſins, that he might have repentance for them.* Did I ſay, he did not deſire it? I will add, he greatly deſired to remain in his ſecurity: and that I ſhall prove by that which follows. Firſt, He could not endure that any man, *now*, ſhould talk to him of his ſinful life, and yet that was the way to beget a ſight and ſence of ſin, and ſo of repentance from it, in his ſoul. But, I ſay, he could not endure ſuch diſcourſe. Thoſe men that did offer to talk unto him of his ill-ſpent Life, they were as little welcome to him in the time of his laſt ſickneſs, as was *Elijah* when he went to meet with *Ahab*, as he went down to take poſſeſſion of *Naboth*'s Vineyard. *Haſt thou found me*, ſaid *Ahab*, *O mine enemy?* So would Mr. *Badman* ſay in his heart to and of thoſe that thus did come to him, though indeed they came even of love, to convince him of his evil life, that he might have repented thereof, and have obtained mercy.

1 King. 21. 17, 18, 19, 20, 21.

Atten.

Atten. *Did good men then go to see him in his last sickness?*

Wise. Yes: Those that were his first wife's acquaintance, they went to see him, and to talk with, and to him, if perhaps he might now, at last, bethink himself, and cry to God for mercy.

Atten. *They did well to try now at last if they could save his soul from Hell: But pray how can you tell that he did not care for the company of such?*

Wise. Because of the differing carriage that he had for *them*, from what he had when his old carnal companions came to see him: When his old companions came to see him, he would stir up himself as much as he could both by words and looks, to signifie they were welcome to him; he would also talk with them freely, and look pleasantly upon them, though the talk of such could be none other than such as *David* said, carnal men would offer to *him*, when they came to visit *him* in *his* sickness: *If he comes to see me*, says he, *he speaketh vanity, his heart gathereth iniquity to it self.* But these kind of talks, I say, Mr. *Badman* better brooked, than he did the company of better men. Psal. 41. 6.

But I will more particularly give you a character * of his carriage to good men (and good talk) when they came to see him.

* How *Badman* carried it to good men when they came to visit him in his last sickness.

1. When they were come, he would seem to fail in his spirits at the sight of them.

2. He would not care to answer them to any of those questions that they would at times

times put to him, to feel what sence he had of sin death, hell, and judgment: But would either say nothing, or answer them by way of evasion, or else by telling of them he was so weak and spent that he could not speak much.

3. He would never shew forwardness to speak to, or talk with them, but was glad when they held their tongues. He would ask them no question about his state and another world, or how he should escape that damnation that he had deserved.

4. He had got a haunt at last to bid his wife and keeper, when these good people attempted to come to see him, to tell them, that he was asleep or inclining to sleep, or so weak for want thereof, that he could not abide any noise. And so they would serve them time after time, till at last they were discouraged from coming to see him any more.

5. He was so hardned, *now*, in this time of his sickness, that he would talk, when his companions came unto him, to the disparagement of these good men (and of their good doctrine too) that of love did come to see him, and that did labour to convert him.

6. When these good men went away from him, he would never say, Pray when will you be pleased to come again, for I have a desire to more of your company, and to hear more of your good instruction? No, not a word of that; but when they were going would scarce bid them drink, or say, Thank you for your good company, and good instruction.

7. His

7. His talk in his ſickneſs with his companions, would be of the World, as Trades, Houſes, Lands, great Men, great Titles, great Places, outward Proſperity, or outward Adverſity, or ſome ſuch carnal thing.

By all which I conclude, that he did not deſire a ſence and ſight of his ſin, that he might repent and be ſaved.

Atten. *It muſt needs be ſo as you ſay, if theſe things be true that you have aſſerted of him. And I do the rather believe them, becauſe I think you dare not tell a lye of the dead.*

Wiſe. I was one of them that went to him, and that beheld his carriage and manner of way, and this is a true relation of it that I have given you.

Atten. *I am ſatisfied. But pray, if you can, ſhew me now by the Word, what ſentence of God doth paſs upon ſuch men?*

Wiſe. Why, the man that is thus averſe to repentance, that deſires not to hear of his ſins, that he might repent and be ſaved, is ſaid to be a man that ſaith unto God, *Depart from me, for I deſire not the knowledge of thy ways.* He is a man that ſays in his heart, and with his actions, *I have loved ſtrangers, (ſins) and after them I will go.* He is a man that ſhuts his eyes, ſtops his ears, and that turneth his ſpirit againſt God. Yea he is the man that is at enmity with God, and that abhors him with his ſoul. Job 21. 14. Jer. 2. 25. Zech. 7. 11. 12. Acts. 28. 26, 27.

Atten. *What other ſign can you give me that Mr.* Badman *died without repentance?*

3 Proof that he died impenitent.

Wise. Why, he did never heartily cry to God for mercy all the time of his affliction. True, when sinking fits, stitches, or pains took hold upon him, then he would say, as other carnal men use to do, *Lord help me, Lord strengthen me, Lord deliver me*, and the like: But to cry to God for mercy, that he did not, but lay, as I hinted before, as if he never had sinned.

Atten. *That is another bad sign indeed; for crying to God for mercy, is one of the first signs of repentance. When* Paul *lay repenting of his sin, upon his bed, the Holy Ghost said of him,* Behold he prays. Acts 9. 11. *But he that hath not the first signs of repentance, 'tis a sign he hath none of the other, and so indeed none at all. I do not say, but there may be crying, where there may be no sign of repentance.* They cryed, *says* David, to the Lord, but he answered them not; Psal. 18. 41. *but that he would have done, if their cry had been the fruit of repentance. But, I say, if men may cry and yet have no repentance, be sure, they have none, that cry not at all. It is said in* Job, They cry not when he bindeth them; Job 36. 13. *that is, because they have no repentance; no repentance, no cry; false repentance, false cry; true repentance, true cry.*

Wise. I know that it is as possible for a man to forbear crying that hath repentance, as it is for a man to forbear groaning that feeleth deadly pain. He that looketh into the Book of *Psalms*, (where repentance is most lively set forth even in its true and proper effects,) shall there find, that crying, strong crying, hearty crying, great crying,

crying, and unceſſant crying, hath been the fruits of repentance: (But none of this had this Mr. *Badman*, therefore he died in his ſins.)

That crying is an inſeparable effect of repentance, is ſeen in theſe Scriptures. *Have mercy upon me, O God, according to the multitude of thy tender mercies, blot out my tranſgreſſions. O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. Have mercy upon me, O Lord, for I am weak. O Lord, heal me; for my bones are vexed. My ſoul it alſo vexed, but thou, O Lord, how long: Return, O Lord, deliver my ſoul: O ſave me for thy mercies ſake: O Lord, rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure; for thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no ſoundneſs in my fleſh, becauſe of thine anger, neither is there any reſt in my bones, becauſe of my ſin. For mine iniquities are gone over mine head, as an heavy burthen: they are too heavy for me. My wounds ſtink and are corrupt; becauſe of my folliſhneſs. I am troubled, I am bowed down greatly, I go mourning all the day long. My loyns are filled with a loathſome diſeaſe, and there is no ſoundneſs in my fleſh. I am feeble, and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.* Pſal. 51. 1. Pſal. 6. 1, 2, 3, 4. Pſal. 38.

I might give you a great number more of the holy ſayings of good men, whereby they expreſs how they were, what they felt, and whether they cried or no, when repentance was wrought in them. Alas! alas! it is as poſſible for a man, when the

pangs of Guilt are upon him to forbear praying, as it is for a woman when pangs of travail are upon her to forbear crying. If all the world should tell me that such a man hath repentance, yet if he is not a praying man, I should not be perswaded to believe it.

Atten. *I know no reason why you should: for there is nothing can demonstrate that such a man hath it. But pray Sir, what other sign have you, by which you can prove that Mr.* Badman *died in his sins, and so in a state of damnation?*

4 Proof that he died impenitent.

Wise. I have this to prove it. Those who were his old sinful companions in the time of his health, were those whose company and carnal talk he most delighted in, in the time of his sickness. I did occasionally hint this before, but now I make it an argument of his want of grace: for where there is indeed a work of grace in the heart, that work doth not only change the heart, thoughts and desires, but the conversation also; yea conversation and company too. When *Paul* had a work of grace in his soul, he assayed to join himself to the Disciples. He was for his old companions in their abominations no longer: he was now a Disciple, and was for the company of Disciples. *And he was with them coming in and going out in* Jerusalem. Acts 9 26. 28.

Atten. *I thought something when I heard you make mention of it before. Thought I, this is a shrewd sign that he had not grace in his heart. Birds of a feather, thought I, will flock together: If this man was one of God's children,*

children, he would herd with God's children; his delight would be with, and in the company of God's children. As David *said, I am a companion of all them that fear thee, and of them that keep thy precepts.* Psal. 119. 63.

Wise. You say well; for what fellowship hath he that believeth with an Infidel? And although it be true, that all that join to the godly are not godly, yet they that shall inwardly choose the company of the ungodly and open profane, rather than the company of the godly, as Mr. *Badman* did, surely are not godly men, but profane. He was, as I told you, out of his element, when good men did come to visit him; but then he was where he would be, when he had his vain companions about him. Alas! grace, as I said, altereth *all*, heart, life, company, and all; for by it the *heart* and *man* is made new: and a new heart, a new man, must have objects of delight that are new, and like himself: *Old things are passed away*; Why? *For all things are become new.* 2 Cor. 5. 17. Now if all things are become new, to wit, heart, mind, thoughts, desires, and delights, it followeth by consequence that the company must be answerable: hence it is said, *That they that believed were together*; *that they went to their own company*; *that they were added to the Church*; *that they were of one heart and of one soul*; and the like. Now if it be objected, that Mr. *Badman* was sick, and so could not go to the godly, yet he had a tongue in his head, and could, had he had an *heart*, have spoken to some to call or send for the godly to come to him. Yea,

Acts. 4. 32, 33. Chap. 2. 44, 45, 46, 47.

he would have done so; yea the company of all others, 'specially his fellow sinners, would, even in every appearance of them before him, have been a burden and a grief unto him. His heart and affection standing bent to good, good companions would have suited him best. But his Companions were his old Associates, his delight was in them, therefore his heart and soul were yet ungodly.

Atten. *Pray how was he when he drew near his end? for I perceive that what you say of him now, hath reference to him, and to his actions, at the beginning of his sickness? Then he could endure company, and much talk; besides, perhaps then he thought he should recover, and not die, as afterwards he had cause to think, when he was quite wasted with pining sickness, when he was at the graves mouth. But how was he, I say, when he was (as we say) at the graves mouth, within a step of death? when he saw, and knew, and could not but know, that shortly he must die, and appear before the Judgment of God?*

How Mr. *Badman* was when near his End.

Wise. Why there was not any other alteration in him, than what was made by his disease upon his body: sickness, you know, will alter the body, also pains and stitches will make men groan; but for his mind, he had no alteration there. His mind was the same, his heart was the same. He was the self-same Mr. *Badman* still: not only in Name but Conditions, and that to the very day of his death; yea, so far as could be gathered, to the very moment in which he died.

Atten.

Atten. *Pray how was he in his death? was death ſtrong upon him? or did he die with eaſe, quietly?*

Wiſe As quietly as a lamb. There ſeemed not to be in it, to ſtanders by, ſo much as a ſtrong ſtruggle of Nature: and as for his Mind, it ſeemed to be wholly at quiet. But pray why do you ask me this queſtion? He died like a Lamb.

Atten. *Not for mine own ſake, but for others. For there is ſuch an opinion as this among the ignorant: That if a man dies, as they call it, like a Lamb, that is, quietly, and without that conſternation of mind that others ſhew in their death, they conclude, and that beyond all doubt, that ſuch an one is gone to Heaven, and is certainly eſcaped the wrath to come.* The opinion of the Ignorant about his manner of dying.

Wiſe. There is no Judgment to be made by a quiet death, of the Eternal ſtate of him that ſo dieth. Suppoſe one man ſhould and die quietly, another ſhould die ſuddenly, a third ſhould die under great conſternation of ſpirit; no man can judge of their eternal condition by the manner of any of theſe kinds of deaths. He that dies quietly, ſuddenly, or under conſternation of ſpirit, may go to Heaven, or may go to Hell; no man can tell whether a man goes, by *any ſuch* manner of death. The Judgment therefore that we make of the eternal condition of a man, muſt be gathered from another conſideration: To wit, Did the man die in his ſins? did he die in unbelief? did he die before he was born again? then he is gone to the Devil and Hell, though he died never How we muſt judge whether men die well or no.

so quietly. Again, Was the Man a good Man? Had he *Faith* and *Holiness*? Was he a *lover* and *worshipper* of *God* by Christ, according to his Word? Then he is gone to God and Heaven, how suddenly, or in what consternation of Mind soever he died: But Mr. *Badman* was naught, his life was evil, his *ways* were evil; evil to his end: He therefore went to Hell and to the Devil, how quietly soever he died.

When we may judge of a man's eternal state by the manner of his death.

Indeed there is, in some cases, a judgment to be made of a man's eternal condition by the manner of the death he died. As suppose now a man should murder himself, or live a wicked life, and after that die in utter despair; these men without doubt do both of them go to Hell. And here I will take an occasion to speak of two of Mr. *Badman*'s Brethren, (for you know I told you before that he had Brethren) and of the manner of their death. One of them killed himself, and the other, after a wicked life, died in utter despair. Now I should not be afraid to conclude of both these, that they went by, and through their death to Hell.

Atten. *Pray tell me concerning the first, how he made away himself?*

Wife. Why he took a knife and cut his own *Throat*, and immediately gave up the Ghost and died. Now what can we judge of such a man's condition, since the Scripture saith, *No murderer hath eternal life*, &c. but that it must be concluded, that such an one is gone to Hell. He was a murderer, a self-murderer; and he is the worst murderer,

derer, one that slays his own body and soul: Nor do we find mention made of any but curſed ones that do ſuch kind of deeds. I ſay, no mention made in holy Writ of any others, but ſuch that murder themſelves.

And this is a ſore Judgment of God upon men, when God ſhall, for the ſins of ſuch, give them up to be their own Executioners, or rather to execute his Judgment and Anger upon themſelves. And let me earneſtly give this Caution to Sinners: *Take heed, Sirs; break off your ſins, leſt God ſerves you as he ſerved Mr.* Badman's *Brother: That is, leſt he gives you up to be your own Murderers.*

Atten. *Now you talk of this, I did once know a Man, a Barber, that took his own Raſor and cut his own Throat, and then put his Head out of his Chamber-window, to ſhew the neighbours what he had done, and after a little while died.*

Wife. I can tell you a more dreadful thing than this: I mean, as to the manner of doing the fact. There was, about twelve years ſince, a Man that lived at *Brafield* by *Northampton*, (named *John Cox*) that murdered himſelf. The manner of his doing of it was thus: He was a poor Man, and had for ſome time been ſick, (and the time of his Sickneſs was about the beginning of Hay-time;) and taking too many thoughts howheſhould live afterwards, if he loſthis preſent ſeaſon of Work, he fell into deep deſpair about the World, and cryed out to his Wife the Morning before he killed himſelf, ſaying, *We are undone.* But quickly after he

The ſtory of *John Cox.*

desired his Wife to depart the Room, *Because*, said he, *I will see if I can get any rest.* So she went out: But he, instead of sleeping, quickly took his Raisor, and therewith cut up a great hole in his Side, out of which he pulled and cut off some of his Guts, and threw them, with the Blood, up and down the Chamber. But this not speeding of him so soon as he desired, he took the same Rasor and therewith cut his own Throat. His Wife then hearing of him sigh, and fetch his Wind short, came again into the Room to him; and seeing what he had done, she ran out and called in some Neighbours, who came to him, where he lay in a bloody manner, frightful to behold. Then said one of them to him, *Ah!* John, *what have you done? Are you not sorry for what you have done?* He answered roughly, *'Tis too late to be sorry.* Then said the same Person to him again, *Ah!* John, *pray to God to forgive thee this bloody Act of thine.* At the hearing of which Exhortation, he seemed much offended, and in angry manner said, *Pray!* And with that flung himself away to the Wall, and so after a few gasps died desperately. When he had turned him of his Back to the Wall, the Blood ran out of his Belly as out of a Bowl, and soaked quite through the Bed to the Boards, and through the chinks of the Boards it ran pouring down to the Ground. Some said, that when the Neighbours came to see him, he lay groping with his Hand in his Bowels, reaching upward, as was thought, that he might have pulled or cut out his Heart. 'Twas

said

said also, that some of his Liver had been by him torn out, and cast upon the Boards, and that many of his Guts hung out of the Bed upon the side thereof. But I cannot confirm all Particulars; but the general of the Story, with these Circumstances above-mentioned, is true: I had it from a sober and credible Person, who himself was one that saw him in this bloody state, and that talked with him, as was hinted before.

Many other such dreadful things might be told you, but these are enough, and too many too, if God in his Wisdom had thought necessary to prevent them.

Atten. *This is a dreadful Story, and I would to God that it might be a Warning to others to instruct them to fear before God, and pray, lest he gives them up to do as* John Cox *hath done. For surely self-murderers cannot go to Heaven: And therefore, as you have said, he that dieth by his own Hands, is certainly gone to Hell. But speak a word or two of the other Man you mentioned.*

Wise. What, of a wicked Man dying in Despair?

Atten. *Yes, of a wicked Man dying in Despair.*

Of dying in Despair.

Wise. Well then: This Mr. *Badman's* other Brother was a very wicked Man both in Heart and Life; I say in Heart, because he was so in Life, nor could any thing reclaim him; neither good Men, good Books, good Examples, nor God's Judgments. Well, after he had lived a great while in his Sins, God smote him with a Sickness of which he died. Now in his Sickness his Conscience

ence began to be awakened, and he began to roar out of his ill-ſpent Life, inſomuch that the Town began to ring of him. Now when it was noiſed about, many of the Neighbours came to ſee him, and to read by him, as is the common way with ſome: But all that they could do could not abate his Terror; but he would lie in his Bed gnaſhing of his Teeth, and wringing of his Wriſts, concluding upon the Damnation of his Soul; and in that horror and deſpair he died; not calling upon God, but diſtruſting in his Mercy, and blaſpheming of his Name.

Atten. *This brings to my Mind a Man that a Friend of mine told me of. He had been a wicked liver; ſo when he came to die, he fell into deſpair, and having concluded that God had no Mercy for him, he addreſſed himſelf to the Devil for favour, ſaying,* Good Devil be good unto me.

1 Sam. 28. *Wiſe.* This is almoſt like *Saul*, who being forſaken of God, went to the Witch of *Endor*, and ſo to the Devil for help. But, alas! ſhould I ſet my ſelf to collect theſe dreadful Stories, it would be eaſie in little time to preſent you with hundreds of them. But I will conclude as I began: They that are their own Murderers, or that die in Deſpair, after they have lived a Life of Wickedneſs, do ſurely go to Hell.

And here I would put in a Caution: Every one that dieth under conſternation of Spirit, that is, under amazement and great fear, do not therefore die in deſpair: For a good Man may have this for his Bands in his

his Death, and yet go to Heaven and Glory. For, as I said before, he that is a *good* Man, a Man that hath *Faith* and *Holiness*, a *lover* and *worshipper* of God by Christ, according to his Word, may die in consternation of Spirit; for Satan will not be wanting to assault good Men upon their Death-beds, but they are secured by the Word and Power of God; yea, and are also helped, though with much agony of Spirit, to exercise themselves in Faith and Prayer, the which he that dieth in Despair, can by no means do. But let us return to Mr. *Badman*, and enter into further Discourse of the manner of his Death. Psal. 73. 4.

Atten. *I think you and I are both of a mind; for just now I was thinking to call you back to him also. And pray now, since it is your own motion to return again to him, let us discourse a little more of his quiet and still Death.*

Further discourse of Mr. *Badman's* death.

Wise. With all my heart. You know we were speaking before of the manner of Mr. *Badman's* Death; how that he died very stilly and quietly: upon which you made observation, that the common People conclude, that if a Man dies quietly, and as they call it, like a Lamb, he is certainly gone to Heaven; when alas! if a wicked Man dies quietly, if a Man that has all his Days lived in notorious Sin, dieth quietly, his quiet dying is so far off from being a sign of his being saved, that it is an uncontrollable proof of his damnation. This was Mr. *Badman's* case, he lived wickedly even to the last, and then went quietly out

of

of the World; therefore Mr. *Badman* is gone to Hell.

Atten. *Well, but since you are upon it, and also so confident in it, to wit, that a Man that lives a wicked Life till he dies, and then dies quietly, is gone to Hell; let me see what shew of proof you have for this your Opinion.*

He that after a sinful life dies quietly, that is, without repentance, goes to Hell.

Wise. My first Argument is drawn from *the Necessity of Repentance*: No Man can be saved except he repents, nor can he repent that sees not, that knows not that he is a Sinner; and he that knows himself to be a Sinner, will, I will warrant him, be molested for the time by that knowledge. This, as it is testified by all the Scriptures, so it is testified by Christian experience.

1. Proof. He that knows himself to be a Sinner, is molested, especially if that knowledge comes not to him until he is cast upon his Death-bed; molested, I say, before he can die quietly. Yea, he is molested, dejected and cast down; he is also made to cry out, to hunger and thirst after Mercy by Christ, and if at all he shall indeed come to die quietly, I mean with that quietness that is begotten by Faith and Hope in God's Mercy (to the which Mr. *Badman* and his Brethren were utter strangers,) his quietness is distinguished by all judicious observers, by what went before it, by what it flows from, and also by what is the fruit thereof.

Sick-bed repentance seldom good for any thing.

I must confess I am no admirer of Sick-bed Repentance; for I think verily it is seldom good for any thing: But I say, he that hath lived in Sin and Profaneness all his Days, as Mr. *Badman* did, and yet shall die

die quietly, that is without repentance steps in 'twixt his life and death, he is assuredly gone to Hell, and is damned.

Atten. *This does look like an Argument indeed; for Repentance must come, or else we must goe to Hell-fire; and if a lewd liver shall (I mean that so continues till the day of his death) yet go out of the World quietly, 'tis a sign that he died without Repentance, and so a sign that he is damned.*

Wise. I am satisfied in it, for my part, and that from the Necessity and Nature of Repentance. It is necessary, because God calls for it, and will not pardon Sin without it: *Except ye repent, ye shall all likewise perish*, Luke 13. 1, 2, 3, 4, 5. 6, 7. This is that which God hath said; and he will prove but a fool-hardy Man that shall yet think to go to Heaven and Glory without it. *Repent, for the Ax is laid to the root of the Tree; every Tree therefore that bringeth not forth good Fruit* (but no good Fruit can be where there is no sound Repentance) *shall be hewn down, and cast into the fire.* This was Mr. *Badman*'s case; he had attending of him a sinful Life, and that to the very last, and yet died quietly, that is, without Repentance; he is gone to Hell, and is damned. For the Nature of Repentance, I have touched upon that already, and shewed, that it never was where a quiet Death is the immmediate companion of a sinful Life; and therefore Mr. *Badman* is gone to Hell.

[2. Proof.] Secondly, My second Argument is drawn from that blessed Word of Christ, *While the strong Man armed keeps the House, his Goods are in peace, till a stronger than he comes*: But the strong Man armed kept Mr. *Badman*'s House, that is, his *Heart*, and *Soul*, and *Body*; for he went from a sinful Life *quietly* out of this World: The stronger did not disturb by intercepting with sound Repentnace, betwixt his sinful Life and his quiet Death; therefore Mr. *Badman* is gone to Hell.

The

The ſtrong Man armed is the Devil, and quietneſs is his ſecurity. The Devil never fears loſing of the Sinner, if he can but keep him quiet; can he but keep him quiet in a ſinful Life, and quiet in his Death, he is his own. Therefore he ſaith, *his Goods are in peace*, that is, out of danger. There is no fear of the Devil's loſing ſuch a Soul, I ſay, becauſe Chriſt, who is the beſt Judge in this matter, ſaith, *his Goods are in peace*, in quiet, and out of danger.

Atten. *This is a good one too; for doubtleſs *peace and quiet with ſin is one of the greateſt ſigns of a damned ſtate.*

Wiſe. So it is: Therefore when God would ſhew the greatneſs of his Anger againſt Sin and Sinners in one Word, he ſaith, *They are joyned to Idols, let them alone*, Hoſ. 4. 17. Let them alone, that is, diſturb them not; let them go on without controul; let the Devil enjoy them peaceably, let him carry them out of the World unconverted quietly. This is one of the ſoreſt of Judgments, and beſpeaketh the burning Anger of God againſt ſinful men. See alſo, when you come home, the fourteenth Verſe of the Chapter laſt mentioned in the Margent: *I will not puniſh your Daughters when they commit Whoredom.* I will let them alone, they ſhall live and die in their Sins. But,

[3. Proof.] Thirdly, My third Argument is drawn from *that* Saying of Chriſt: *He hath blinded their eyes, and hardened their hearts; that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and I ſhould heal them*, John 12. 40.

There are three things that I will take notice of from theſe words.

1. The firſt is, That there can be no converſion to God where the eye is darkned, and the heart hardened. The eye muſt firſt be made to ſee, and the heart to break and relent under and for ſin, or elſe there can

* Peace in a ſinful ſtate is a ſign of damnation.

be:

be no conversion. He hath blinded their eyes, and hardened their hearts, *lest they should see, and understand and* (So) *be converted.* And this was clearly Mr. *Badman*'s case, he lived a wicked life, and also died with his eyes shut, and heart hardened, as is manifest, in that a sinful life was joined with a quiet death; and all for that he should not be converted, but partake of the fruit of his sinful life in Hell-fire.

2. The second thing that I take notice of from these words is, That this is a dispensation and manifestation of God's anger against a man for his sin. When God is angry with men, I mean, when he is so angry with them, this among many is one of the Judgments that he giveth them up unto, to wit, to blindness of mind, and hardness of heart, which he also suffereth to accompany them till they enter in at the gates of death. And *then*, and *there*, and not short of *then* and *there*, their eyes come to be opened. Hence it is said of the rich man mentioned in *Luke*, *He died, and in Hell he lift up his eyes*, Luk. 16. 22. Implying, that he did not lift them up before: He neither saw what he had done, nor whither he was going, till he came to the place of execution, even into Hell. He died asleep in his soul; he died besotted, stupified, and so consequently for quietness, like a Child or Lamb, even as Mr. *Badman* did: this was a sign of God's anger; he had a mind to damn him for his sins, and therefore would not let him see nor have an heart to repent for them, lest he should convert, and his damnation, which God had appointed, should be frustrate: *lest they should be converted, and I should heal them.*

3. The Third thing that I take notice of from hence, is, That a sinful life and a quiet death annexed to it, is the ready, the open, the beaten, the common highway to Hell: there is no surer sign of damnation, than for a man to die quietly after a sinful

ſinful life. I do not ſay, that all wicked men, that are moleſted at their death with a ſence of ſin and fears of Hell, do there-fore go to Heaven, (for ſome are alſo made to ſee, and are left to deſpair (not converted by ſeeing) that they might go roaring out of this world to their place:) But I ſay, there is no ſurer ſign of a man's damnation, than to die quietly after a ſinful life; than to ſin, and die with his eyes ſhut; than to ſin, and die with an heart that cannot repent, Rom. 2. 1, 2, 3, 4, 5. *He hath blinded their eyes and hardened their heart, that they ſhould not ſee with their eyes, nor underſtand with their heart* (no, not ſo long as they are in this World) *leſt they ſhould ſee with their eyes, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.* Acts 28. 26, 27.

God has a Judgment for wicked Men; God will be even with wicked Men: *God knows how to reſerve the ungodly until the day of judgment to be puniſhed.* 2 Pet. 2. And this is one of his ways by which he doth it. Thus it was with Mr. *Badman.*

[4. Proof.] Fourthly, It is ſaid in the Book of *Pſalms*, concerning the Wicked, *There is no bands in their death, but their ſtrength is firm*, Pſ. 73. 4, 5, 6. By *no* bands, he means *no* troubles, no *gracious* chaſtiſements, *no* ſuch corrections for ſin as fall to be the Lot of God's People for theirs; yea, that many times falls to be theirs at the time of their death. Therefore he adds, concerning the Wicked, *They are not troubled* (then) *like other men, neither are they plagued like other men*; but go as ſecurely out of the World, as if they had never ſinned againſt God, and put their own Souls into danger of damnation. *There is no band in their death.* They ſeem to go unbound, and ſet at liberty, out of this World, though they have lived notoriouſly wicked all their Days in it. The Priſoner that is to die at the

Gallows

gallows for his Wickedneſs, muſt firſt have his Irons knock'd off his Legs; ſo he ſeems to go moſt at liberty, when indeed he is going to be executed for his tranſgreſſions. Wicked Men alſo have no bands in their death, they ſeem to be more at liberty when they are even at the wind-up of their ſinful Life, than at any time beſides.

Hence you ſhall have them boaſt of their Faith and Hope in God's Mercy, when they lie upon their Death-bed; yea, you ſhall have them ſpeak as confidently of their Salvation, as if they had ſerved God all their Days; when the truth is, the bottom of this their boaſting is becauſe they have no *bands* in their death.

Their Sin and baſe Life comes not into their Mind to correct them, and bring them to repentance; but preſumptuous Thoughts, and an Hope and Faith of the Spider's (the Devil's) making, poſſeſſeth their Souls to their own eternal undoing, *Job* 8. 13, 14.

Hence wicked Mens Hope is ſaid to die, not before but with them; they give up the Ghoſt together. And thus did Mr. *Badman*: His Sins and his Hope went with him to the Gate, but there his Hope left him, becauſe it died there; but his Sins went in with him, to be a worm to gnaw him in his Conſcience for ever and ever.

The Opinion therefore of the common People concerning this kind of dying, is frivolous and vain; for Mr. *Badman* died like a Lamb, or as they call it, like a Chriſom-child, quietly and without fear. I ſpeak not this with reference to the ſtrugling of Nature with Death, but as to the ſtrugling of the Conſcience with the Judgment of God. I know that Nature will ſtruggle with Death. I have ſeen a *Dog* and *Sheep* die hardly: And thus may a wicked Man do, becauſe there is an antipathy betwixt Nature and Death. But even while, even then, when Death and

Nature

Nature are ſtruggling for maſtery, the Soul, the Con ſcience, may be as beſotted, as benummed, as ſenſe leſs and ignorant of its miſerable State, as the Bloc or Bed on which the Sick lies: And thus they may di like a Chriſom-child in ſhew, but indeed like one wh by the Judgment of God, is bound over to eterna Damnation; and that alſo by the ſame Judgment kept from ſeeing what they are, and whither they ar going, till they plunge down among the Flames.

*When a wicked Man dies in his Sins quietly, it is a Judgment of God upon his wicked beholder.

And as it is a very great Judgment of God on wic ked Men that ſo die, (for it cut them off from all poſſibility o Repentance, and ſo of Salvati on) * ſo it is as great a Judg ment upon thoſe that are the Companions that ſurvive them For by the manner of *their* death they dying ſo quietly, ſo like unto Chriſom-children as they call it, they are hardened, and take courag to go on in their courſe.

For comparing their *life* with their *death*, their *ſi ful* curſed lives with their *child-like*, *Lamb-like* death they think that all is well, that no damnation is hap pened to them; though they lived like Devils incar nate, yet they died like harmleſs ones. There was n whirl-wind, no tempeſt, no band, nor plague in thei death: They died as quietly as the moſt godly of the all, and had as great faith and hope of ſalvation, an would talk as boldly of ſalvation as if they had aſſu rance of it. But as was their hope in life, ſo w their death: Their hope was without tryal, becauſe was none of God's working, and their death wa without moleſtation, becauſe ſo was the Judgment o God concerning them.

But, I ſay, at this their ſurvivers take heart to trea their ſteps, and to continue to live in the breach o th

e Law of God; yea they carry it ſtatelily in their lanies; for ſo it follows in the *Pſalm*. *There is no nds in their death, but their ſtrength is firm*, &c. *There- re pride compaſſeth them* (the ſurvivers) *about as a chain, olence covereth them as a garment*: Therefore they ke courage to do evil, therefore they pride them- ves in their iniquity. Therefore, Wherefore? Why, cauſe their fellows died, after they had lived long a moſt profane and wicked life, as quietly and as e to Lambs, as if they had been innocent.

Yea, they are bold, by ſeeing this, to conclude, at God, either does not, or will not take notice of eir ſins. *They ſpeak wickedly, they ſpeak loftily*, ver. 9, 10, 11. They ſpeak wickedly of ſin, for that ey make it better than by the Word it is pronoun- d to be. They ſpeak wickedly concerning oppreſ- on, that they commend, and count it a prudent act. hey alſo ſpeak loftily: *They ſet their mouth againſt the eavens*, &c. *And they ſay, How doth God know, and here knowledge in the moſt High?* And all this, ſo r as I can ſee, ariſeth in their hearts from the behold- g of the quiet and Lamb-like death of their com- anions.

Behold theſe are the ungodly that proſper in the world, hat is, by wicked ways) *they increaſe in riches.*

This therefore is a great Judgment of God, both pon that man that dieth in his ſins, and alſo upon his ompanion that beholdeth him ſo to die. He ſinneth, e dieth in his ſins, and yet dieth quietly. What hall his companion ſay to this? What Judgment ſhall e make how God will deal with *him*, by beholding the amb-like death of his companion? Be ſure, he can- ot, as from ſuch a ſight ſay, Woe be to me, for Judg- ent is before him: He cannot gather, that ſin is a readful and a bitter thing, by the Child-like death f Mr. *Badman*. But muſt rather, if he judgeth ac-

cording

cording to what he sees, or according to his corrupted reason, conclude with the wicked ones of old, *That every one that doeth evil, is good in the sight of the Lord, and he delighteth in them*; or *where is the God of Judgment?* Mal. 2. 17.

Yea, this is enough to puzzle the wisest man. *David* himself was put to a stand, by beholding the quiet death of ungodly men. *Verily*, says he, *I have cleansed my heart in vain, and have washed my hands in innocency*, Psal. 73. 13. They, to appearance fare better by far than I: *Their eyes stand out with fatness, they have more than heart can wish? But all the day long have been plagued, and chastned every morning.* This, I say, made *David* wonder, yea, and *Job* and *Jeremiah* too. But he goeth into the Sanctuary, and then he understands their end, nor could he understand it before. *I went into the Sanctuary of God*: What place was that? Why there where he might enquire of God, and by him be resolved of this matter: *Then*, says he, *understood I their end.* Then I saw, that *thou hast set them in slippery places*, and that *thou castest them down to destruction.* Casteſt them down, that is, suddenly, or as the next words say, *As in a moment they are utterly consumed with terrors*: which terrors did not seize them on their sick-bed, for they had *no bands* in their death. The terrors therefore seized them there where also they are holden in them for ever. This he found out, I say, but not without great painfulness, grief and pricking in his reins: so deep, so hard and so difficult did he find it, rightly to come to a determination in this matter.

And indeed, this is a deep Judgment of God toward ungodly sinners; it is enough to stagger a whole World, only the godly that are in the World have a Sanctuary to go to, where the Oracle and Word of God is, by which his Judgments, and a reason of many

them are made known to, and understood by them.

Atten. *Indeed this is a staggering dispensation. It is full of the wisdom and anger of God. And I believe, as you have said, that it is full of Judgment to the World. Who would have imagined, that had not known* Mr. Badman, *and yet had seen him die, but that he had been a man of an holy Life and Conversation, since he died so still, so quietly, so like a Lamb or Chrisom Child? Would they not, I say, have concluded, that he was a Righteous Man? or that if they had known him and his Life, yet to see him die so quietly, would they not have concluded that he had made his peace with God? Nay further, if some had known that he had died in his sins, and yet that he died so like a Lamb, would they not have concluded, that either God doth not know our sins, or that he likes them; or that he wants power, or will, or heart, or skill to punish them; since Mr.* Badman *himself went from a sinful Life so quietly, so peaceably, and so like a Lamb as he did?*

Wise. Without controversie, this is a heavy judgment of God upon wicked men; *Job* [illegible] one goes to Hell in peace, another goes to Hell in tr[illegible] one goes to Hell, being sent thither by his own hands; another goes to Hell, being sent thither by the hand of his companion; one goes thither with his eyes shut, and another goes thither with his eyes open; one goes thither roaring, and another goes thither boasting of Heaven and Happiness all the way he goes; one goes thither like Mr. *Badman* himself, and others go thither as did his Brethren. But above all, Mr. *Badman*'s death, as to the manner of dying, is the fullest of Snares and Traps to wicked Men; therefore they that die as he, are the greatest stumble to the world: They go, and go, they go on peaceably from Youth to old Age, and thence to the Grave, and so to Hell, without noise: They go *as an Ox to the slaughter, and*

as a fool to the correction of the Stocks; that is, both senceleſly and ſecurely. O! but being come at the gates of Hell! O! but when they ſee thoſe gates ſet open for them! O! but when they ſee that that is their home, and that they muſt go in thither, then their peace and quietneſs flies away for ever: Then they roar like Lions, yell like Dragons, howl like Dogs, and tremble at their Judgment, as do the Devils themſelves. Oh! when they ſee they muſt ſhoot the Gulf and Throat of Hell! when they ſhall ſee that Hell hath ſhut her ghaſtly Jaws upon them! when they ſhall open their eyes, and find themſelves within the belly and bowels of Hell! then they will mourn, and weep, and hack, and gnaſh their teeth for pain. But this muſt not be (or if it muſt, yet very rarely) till they are gone out of the ſight and hearing of thoſe mortals whom they do leave behind them alive in the World.

Atten. *Well, my good Neighbour* Wiſeman, *I perceive that the Sun grows low, and that you have come to a concluſion with Mr.* Badman's *Life and Death; and therefore I will take my leave of you. Only firſt, let me tell you, I am glad that I have met with you to day, and that our hap was ſo fall in with Mr.* Badman's *ſtate. I alſo thank you for your freedom with me, in granting of me your reply to all my queſtions: I would only beg your Prayers, that God will give me much grace, that I may neither live nor die as did Mr. Badman.*

Wiſe. My good Neighbour *Attentive*, I wiſh your welfare in Soul and Body; and if ought that I have ſaid of Mr. *Badman*'s Life and Death, may be of benefit unto you, I ſhall be heartily glad; only I deſire you to thank God for it, and to pray heartily for me, that I with you may be kept by the Power of God through Faith unto Salvation.

Atten. *Amen. Farewell.*

Wiſe. I wiſh you heartily Farewell.

FINIS.